



PARA VIDYA

Science of the Beyond

M. C. Bhandari

PARA-VIDYA

(SCIENCE OF THE BEYOND)

EDITED BY
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PREFACE

The time and space-bound existence of the innumerable galaxies is governed by an extra terrestrial, Supreme Power who creates, maintains and destroys them. This all pervasive and unknowable power extends its suzerainty over all the points of time and space and is consciousness-supreme. A great explosion of the supreme consciousness causes the creation of the milky ways in the super space. The stars, planets and atoms are merely the effects of that Explosion. Light or heat, flower or its smell, lion and its power, man and his intelligence are the physical manifestations of the supreme consciousness. The limited, human intelligence, the sun and its unlimited energy, machine and its power, the air plane and its pilot may look different entities in the practical sphere, but in fact are the varied forms of one supreme power, according to Para Vidya. The evolving manifestation of that supreme in multitudinous forms achieves its height and glory in human form where it is perfected. The latest research shows that our planet alone is boomed with the most perfect biological evolution and the whole solar system symbolised by man, who alone excels among all the species. Bhagwan Vedvyas has therefore said :

Nothing is superior to man. Man enjoys the unique distinction of being the witness to the super universe.

He understood this universe by probing into time, space and causality and is exactly here that he recognised in it his relative state. He moved further across the cosmos to know that supreme, that super-consciousness, which exists beyond the limits of time and space where cause and effect simply do not exist. The one supreme governs cause and effect but is not governed by them. Man is the product of the supreme evolution of these two states.

Man possesses the richest chemical balance among all the species. He has extraordinary intellectual faculties and his consciousness represents the most explicit expression of the supercosmic supreme consciousness. Human brain has 10^{11} neurons, each of which is like an electric motor. The electrical and chemical activity generated by the switch and circuit of these neurons make human intellect capable of infinite possibilities. About one thousand thread-wires emerge from each neuron of the brain and are called Dendrites. These trillions of wires of the electrical motors emerging from 10^{11} neurons create infinite electrical switch circuits. Modern Science holds that our mind is capable of receiving one hundred trillion or 10^{14} pieces of information and retaining them. The super-cosmic supreme consciousness has, therefore its full expression only in man.

Doubtless, the inanimate world so far remained the subject of scientific analysis and research. The supreme consciousness lying beyond the cosmic limits is still far beyond the reach of science. There is no experimental means by which science can transcend the limits of time, space and causality, though it is striving to exert its thinking a little on the matter of supreme, purely on the basis of conceptual possibilities. Science observes that the motion of atomic particles in the universe depends on a causeless independent state of Powers and that all the galaxies moving with the speed of light finally dissolve their existence in the world of some mysterious power and turn into void. The most effective control of this causeless and mysterious Power is seen pervading everywhere through time and space. In this context the massive contraction of Black Hole is not less mysterious as mighty solar systems turn into the size of a mustard seed as soon as these come within its devouring reach, although the mustard seed may weigh as many as infinite tons. These solar systems, now turned into the size of a mustard seed in the Black Hole, move on to re-emerge as White Hole to bring in a new creation and a new solar system. Human

thought feels bewildered at the mystery that shrouds the supreme power from knowledge

Science has extended its sovereignty over time and distance and it takes far less time now to go around the world. The sun, the moon and the stars, are comparatively much nearer to us than ever before. The technology has made an incredible progress and our world is heading speedily for a great change. The vacuum created by the second world war has multiplied manifold the speed of progress. Man is now in the space-age dominating over time. He has peered into the mysterious mechanism of the atoms and has also probed into the causeless mystery of particles like electrons and mesons. Man has measured the diameter of super space which is 2,700,000,000 light years, and also observed the outlines of mega galaxies either in the process of creation or dissolution. In spite of all this achievement man has lost sight of its destination and feels bewildered. The stringency of evolving mechanised civilisation seems to have torpedoed his freedom to replace it with a sort of inanimacy. He has sped away fast from his sense of values that extensively governed his life so far to enter into the dark welter of fear, suffocation and hopelessness without any promise of light any where.

The modern man is faced with insurmountable challenges which envelope his total environment. The greatest danger is that he is threatened with the extinction of his material existence. Science came as a great boon but now it has turned into the greatest curse of human life. The danger of an ever increasing mechanisation has not only split our personality into pieces but also made us mentally and intellectually a patient. The speed of automation has made us immobile. During the course of the last two hundred years of history, we have reached far from religion and philosophy. Indeed science has pushed us into the dark and fearful pit of asphalt culture and civilisation where values of an independent life has no place. Science is after all no better than an inanimate mechanisation

and it is bound to remain so until it associates itself with religion and philosophy. It is also a high way leading to total annihilation through the medium of great wars in the process of evolution of life.

The supreme power of super-consciousness which expresses itself in the form of this universe lies even today beyond the pale of science, and is the subject of philosophy and religion. Until, therefore, there is a synthesis between science, religion and philosophy, we shall remain ignorant of the mystery of this great supreme power ; nor can we ever attain the state of that supreme freedom whereby we could lay the foundation of a greater and better life to give cognizance to the great values, so important for human understanding in order to transform the life on this planet into divine effulgence ; for, to do so we have to enter into the super centre of the supreme consciousness of that supreme power from which emerges the cosmos and also our understanding of the values of the evolving institution. According to the sages and seers of ancient India, Para-Vidya is the name of that superscience which helps us to unite with that super cosmic power of supreme effulgent consciousness. This universe is limited by time, space and causality but the super centre of that supreme consciousness lies beyond these limits. We have to resort to various physical, mental and intellectual ways and means and ways to go beyond the bindings of time, space and causality in order to achieve our unison with that supreme consciousness and also to become without a beginning, without an end and without any limitation. Indian philosophy recognises this path of our endeavour for unison as Apara Vidya which is only a medium to reach the effulgent state that Para Vidya promises to attain. This is why a synthesis of Apara and Para Vidya has been presented in this book. Para Vidya is therefore the metaphysical and Apara the physical aspect, dealt with in this book which represents a collection of articles by different scholars.

These scholarly articles have indirectly thrown some light

on various other subjects also such as Yoga, Vedant, Samkhya, Jainism and Buddhism, Karma-Kanda, Rebirth, the whereabouts of Soul after death and other mystic philosophies of life. The huge collection enlightens us not only on the huge dimension of ancient Culture, but also serves to amplify the utilitarian point of view of the modern age. I must express my grateful thanks to all those erudite scholars who have every kindly contributed their articles here and also to all those who have assisted to bring out this publication, in one form or the other. I hope that the book will be acclaimed by both the oriental and occidental scholars and the laymen alike.

M. C. BHANDARI
Editor

THE FIELD OF ENERGY AND THE TRIPLE CONSCIOUSNESS

Swami Gagangiri Maharaj

In the early hours of the morning, it was very quiet and peaceful in the Khopoli Ashram. Gagangiri Maharaj was sitting in the meditative posture in his cottage. After my initial talk with him, Maharaj expressed that he would now prefer to sit in the stream.

We moved out and entered the flowing water. He pointed out a place for me to sit near him, and for a few minutes he took a dip in the water.

After some time Ashish came with tea. He is a young graduate who is spending the last five or six months in the company of Maharaj, serving him. Maharaj looked at him and said,

“Because of such a close contact with me, Ashish has now observed, many things about me. He would tell you about my body purification processes and the art of absorbing energy from nature. This process transforms one’s body. Ashish has personally seen how the transformation of energy brings lustre and when I am surrounded by people and crowds, energy gets lost”.

I felt very happy because Maharaj had opened a topic about which I wanted to know more from him. He too was very

(By courtesy of the Principal Chandra D. Joshi, Shri Gagangiri Yoga Foundation, Kohlapur—416 003.

enthusiastic, giving details about the art of absorbing energy.

Maharaj was referring to the fifth stage of Patanjali Yoga. There are eight aspects of Yoga according to Patanjali. The first four 'Yam', 'Niyam', 'Asan', 'Pranayam' are like laying down the foundation, but the next four steps are advanced stages for doing meditation. 'Pratyahar' is the art of withdrawal of the senses. The fifth stage is only possible when you have the right attitude and have purified your mind and body. The later stages of meditation are 'Dharna', 'Dhyana' and 'Samadhi'.

Maharaj stood up and said that his body is like a shield protecting him from any human pollution and temptations. He continued the subject.

"We have to master skillfully, the technique of withdrawal of the senses from the sense objects. The external world is always pressurizing us with stimuli but as conscious humans we have to develop our choice of alternatives and willpower. We should act and not react to these external challenges. Many people, I see, have not mastered the art of 'Pratyahar' and they react and get caught in the net of their negative feelings. 'Pratyahar' is the real beginning of Yoga and the one who has learnt this art is the master and not a victim in any situation or environment. Such withdrawal of senses, stops the wastage of energy. Energy is preserved now for developing one-pointed concentration. 'Dharna' and 'Dhyana' are the stages of such meditative awareness and mindfulness. Later it takes us to the height of 'Samadhi'. So 'Pratyahar' is a significant step, the turning point, in one's development. Look at my body ! It is hard like metal and it is also delicate like a flower in facing the external challenges and situations. But I am always able to master a situation and 'Pratyahar' is my secret".

Maharaj was very communicative and eager to convey some of his esoteric insights. He continued,

"I would like to tell you more about the 'Navanaths' and

other great yogis who stay in the mountains. They live on pure air and do not require any solid food. They are alone. They do not depend on human beings or on any external things and are self-reliant and autonomous to the highest degree. Such rare groups of Yogis have preserved our spiritual culture. Even today, our esoteric tradition is kept alive because of them. Their presence radiates the eternal vedantic truths. It is not book knowledge or somebody's report or a mere belief or an inference. I see their very presence catalyzing the growth of other evolving souls".

"The second level of work is the purification of the body and cleansing of impure, solidified sensations. The heaviness and inertia of the body is reduced and it becomes very light like a feather. A purified body is like a fine instrument for knowing oneself, for knowing the world, and contacting the Divine. Such triple consciousness can lead us to another level of reality".

"In the triple mode of consciousness, the Yogi is first aware of his own body-mind system and observes from moment to moment the complex inward processes which are happening inside him. Secondly as he is not an enclosed being, he is also listening attentively to the world and to the people. He is aware of their individual and collective problems. With a sense of objectivity and detachment coupled with involvement and participation, he can find out relevant solutions to their problems. Thirdly, his uniqueness lies in being aware of the dynamic potentiality of the Other World : the Divine World of Peace, Compassion and Beauty. Through his meditative awareness, he is praying on behalf of the many for bringing Grace and Happiness to all. The normal human world is a world full of problems and sufferings. The many artificial boundaries we draw for our safety, enclose us and we are struck and doomed forever unless the Other World intervenes for

our redemption. The Other World is the Unknown and Mystery. It is the inexhaustible power ruling the universe".

"The great task of the Yogi is not only the act of balance, but practicing the art of synthesis of the three modes of consciousness. The state of Triple Consciousness empowers him to play the roles of a friend, a healer, a teacher and the facilitator for a global transformation. For him the terms like life/death have lost their outer meanings. Life and death are not opposing categories but complementaries for any growth. So, what is generally called as life by others is a state of dying to him and what is commonly understood as death by many is an opportunity for the renewal of real life to him. Death is the Greatest Guru of all, teaching the lessons of negation and compassionate affirmation. The Yogi is a traveler between the worlds of life and death and frequently and leisurely camping and scouting in the intermediate, twilight zone of consciousness for nourishment and creativity. The canvas of his life now covers the Whole Time the past, present and the future. There is no tomorrow, but only Now".

"Because of old religious prejudices, for centuries we have looked down and condemned the physical body as an enemy, and as a heavy liability. We have neglected the growth of the potential which is in us. The body as it is now is pampered and misused. True, the body with its unruly desires and passions has posed problems. But the same body if taken into confidence and spoken to could be developed as a sensitive instrument for the holistic growth. In fact, the 'Hatha' and 'Tantra' Yogas know and utilise the body with its passions as an asset and sublimate these energies for spiritual powers and siddhis. A purified body is a new vehicle for unknown energy paths".

"The work is not merely purifying the body but becoming a refined instrument to receive energy form everything. Now the third level is to enter the energy field. Every object

radiates some energy. Group of objects create field of energies. Objects are radiating positive and negative energies. The purified mind is capable of receiving energies through new sensations. A great Yogi 'eats' and 'devours' such energy and that is why I said earlier that he doesn't require solid food. I can point out a few examples. See that blooming yellow flower ; it is giving me energy. Observe that light on the greenish water ; it is sparkling with energy. See that bird on the wing ; it conveys another subtle energy. The whole green foliage around the Ashram is giving me abundant energy. Look at those red bricks, I feel their baked hot energy. Since I am able to absorb such energies, subtle bodily and physiological changes are taking place in me. Ashish has noticed how the colour of my hair changes from black to gray and some times it turns into gold".

While listening to him today, I felt a clarity about a new mode of perception which we could experiment and try. Why not ? But I was questioning how this could be possible not only with Maharaj, but also with a seeking few.

Maharaj continued,

"What I say is also the experience of great Rishis. Even the Buddhist Monks and the Jain Sadhus speak about the same level of reality. Sensitive souls get nourished by such energy processes and their brains do not operate on mere ideas and inference. Food is a very small item in terms of energy to them. For a normal person, when he takes food, it requires six to eight hours for its conversion into blood and the rest is thrown out as waste. But the great Yogis do not require food nor mental ideas. They just open their eyes after their deep meditation and see the world. The very opening of their eyes and few breathes are sufficient to nourish them for long hours in their functioning. The process of digestion takes only a few seconds and all their intake is converted into pure energy and very little

is thrown out as a waste. Such great Yogis are like receptors and reflective mirrors. The human body for such perceptive and evolving souls is not a burden or a hindrance but a valuable means, a microscopic laboratory for the exploration of human consciousness and for transhuman states".

"All these transpersonal journeys and ways of absorbing energy require a certain aloneness, in uncontaminated space and the need to be truly 'untouchable'. An alone and self-withdrawn soul is beyond human desires and conflict".

"This 'new medium' of the body, freed from the 'Past Karma' and from the negative mental states like anxiety, fear and violence does not get clouded or fog the personal adventure. With this human body, we still have to make many experiments for evolving a brand new body for stabilising the 'New Consciousness'. This is a heroic work and needs to be done with the objectivity and patience of a scientist and with the courage of a great warrior. You are now assigned a big task but remember that life never asks you to do anything beyond your capacities and limits. As one grows on the scale of evolution, one is required to face new and complex challenges".

"If you have the will to go to the end, what you acquire is really beyond any measure. For this great work of transformation, the traditional forms of spiritual practices though useful in the past, are now inadequate and outdated. An experimental and operational approach to the spiritual world is needed. We have to encourage qualities like vision, imagination, objectivity, hard work and courage for our re-entry into the Other World of Triple Consciousness".

"In the triple consciousness, while living within the every day known, you are also allowing the unknown to come into your life. The Yogi through Compassion, Charity and Creativity is constantly creating a body of 'Good Deeds'- 'Punya' and establishing a moral order. He is free to create

and equally free to negate what he has created. He is creating and negating and fulfilling the roles of Bramha, the creator, Vishnu, the preserver and Shiva, the destroyer. The spirit of Lord Dattatraya, the holy trinity should be understood as the sustainer of all life. The art of manifesting and the art of emptying are complementary for this evolutionary process. The emergence of triple consciousness is the next step in our growth and the tradition of the great 'Nath-Yogis' demonstrates that what was possible for the few souls is equally possible now for the humankind. For this to happen, we need a new type of education and a corporate body of spiritual souls working together. The task before us is to wipe out the old memories of disease, defeat and death and affirm the divine qualities of Joy and Peace. Now it is not a question of human aspiration alone but we are assigned the work of transforming the Planet Earth and supporting the self-organizing Universe".

Our dialogue went on for a few hours. It was a blessing to 'listen to him', so quietly and intensely. Going to Khopoli Ashram today was like a pilgrimage and a day of grace.

"Social disequilibrium, political instability and the deterioration of human values are the order of the day. The growing crisis entraps the life of the common man, whose needs continue to increase, making the problem more and more acute. Roughing it up against all these odds with courage and a firm stand will resolve some challenges. But basically an attitude of self-reliance and cooperation is needed to counter this negative environment. Acceptance of the commitments and challenges in one's life with poise and an open attitude is the first threshold of spiritual life".

"When you come to this mountain, I appeal to you to shift your attitude. A shift from the pursuit of need fulfilment and personal problems towards the quest for knowledge and wisdom. There is a fundamental difference in the life of a Yogi and other human beings. The common man is

perpetually dependent. He is ignorant and unsure of his capabilities. He has not developed the ability to use his creative intelligence. He lives on borrowed knowledge. How long can you pull on with a borrowed existence? On the other hand, a Yogi is autonomous. He is self contained and complete."

"In all these years of your pilgrimage to Gangadri the immense Power within these hills has barely touched anyone. Living on this mountain demands a rare courage. Initially the environment here appears lonely, desolate and scary! But as one fathoms this Void, one can hear a call from the unknown. It will be the beginning of a dialogue. This mountain breathes! It radiates tremendous energy. This Power can absorb and engulf any human suffering or sorrow. My life has been ever renewed by it, making me respond moment to moment. Human senses and intellect undergo a mutation through an association with this Immensity. Now my body does not have an existence by itself. It has developed a strong permanent bond with this Power. The Power has taught me devotion. It has taught me to assume responsibility and action for the world".

"With Divine grace, we have embarked upon an odyssey. We must act, with commitment, faith and devotion. Success should not blind us nor failures confuse us. We are ever guided by the Void. The world evolves from it. Our creative intelligence, guided by the energy from the Void, can help us in meeting today's challenges".

PARA VIDYA

Jagadguru Shankaracharya

In Advaita philosophy, Moksha or Liberation means the absolute blissful state of Atman, shorn of all the bonds of nescience. This can be achieved by merging with Brahman, the supreme self. Supreme knowledge will help us in this respect. Para Vidya is the name of this supreme knowledge.

The Vedas propound the symptomatic element of such merger with Brahman. By propounding "Thou art that", the cause itself is objectified eliminating the distinction between subject and object. Then, by proclaiming "Know it rested in a cave", the Vedas establish an inseparable relation between Jiva and Atman which lies in the deep cavern of the heart. Again, at another place, the Vedas establish an inseparable relation between Jiva and Brahman when they declare "This who is the knower/scient among the Pranas, He who controls all and overlords all", here Jiva is considered nescient and subservient. Then again, "What is here, that is there ; what is there, that is here " The statement "Those who see duality in this world die again and again," signifies only one thing and that is those who are dualists and see distinction in life keep flapping helplessly in the turbulent river of life and death.

Thus the science that helps us in our merger with Brahman is the means of liberation, deliverance or salvation. "Before all, Brahman alone existed ; He recognised Himself as I am Brahman ; everything was born of Him", says Brihadaranyak Upanishad, which speaks of the importance of that science

which helps us in recognising that "I am Brahman" and grants us total liberation from the bonds of life and death. The seers and others who have acquired unison with Brahman and know Him and consider that "Thou art that" reveals the essential truth which must be known by God-seekers. The Shrutis tell us how Shvetaketu came to know Brahman when he was preached the truth "Thou art that" by his Guru. Thus it is clear that the knowable element in the Vedas is realising the possibility of identity of Jiva with Brahman. The Gita also propounds non-dualism by establishing the merger of Kshetra with Kshetragyan, Jiva with Brahman, when it says "I am the knower among all the Jivas". In my opinion, true knowledge is that which helps us in knowing the knower and the known.

While it is true that food is nutritious, a diseased person has no hunger until he develops a taste for it. When he is cured of the disease, by taking medicine, hunger develops in him and he has a taste of food. Similarly, those who have not acquired an understanding of the supreme element, do not develop a pang of an acute hunger for liberation, because their vitals are choked and overweighed by their sins. When, however, the mind is purified by the performance of actions dedicated to God, then arises a deep longing, an unquenchable thirst to achieve merger with God. Those amongst us who are desirous of making their lives fruitful, must strive hard to achieve success in this respect.

MYSTIC EXPERIENCE

Bhagwan Rajneesh

In the past, all the claims of science were in the language of certainty. Whatever was said was bound to be true. But when the search of science went deeper, all its former concepts began to totter. The reason was that science had unknowingly stepped from the physical realm into the etheric, about which it has no understanding. It has reached the second part of matter, the etheric body, and this has its own possibilities. There is no gap between the first and the second body.

The third or the astral body is even more subtle. It is the subtlest of the subtle. If we break ether into atoms (which still seems improbable, for we have barely unfolded the physical atom; thus, to experiment with ether will still take a long time) we shall find that they are the particles of the body that comes next namely, the astral body. When we broke the physical atom, its most subtle particles were found to be etheric. Similarly, if we break the etheric atom, the most subtle particles will be those of the astral body. So we shall find a connection between them. These three bodies are clearly joined to one another.

Our second body that is etheric is much more influenced by the mind than the physical body. The latter too comes under the influence of the mind, but not to that extent. The more subtle the body, the more it is affected by the mind and is nearer to the mind. The astral body is even more influenced by the mind.

The powers of the mind develop more and more as we look inward, and they dissipate as we go outward. Going outward is just like burning a lamp and then putting a glass encasement over the flame. When we find the flame does not appear very bright, we put another covering and the flame becomes even more dim. Then we put yet another and yet another cover. In this way we place seven covers over it. After the seventh covering the light of the flame will be extremely dull and dim, for it has to pass through seven layers.

In this way, our life energy becomes very dim by the time it reaches the physical body. This is way we do not seem to have much control over the physical body. But if one begins to travel within, his control over his physical body becomes more and more, exactly in proportion to the depth of his inner journey. The subtle form of the physical body is the etheric and the still more subtle part of the etheric is the astral. Then comes the fourth body—the mental body.

Work is being done on the fourth plane also, but from a different dimension. As mind was considered apart from the body, some scientists are working only upon mind. They have left the body out completely. They have experienced a lot of things about the fourth body. For instance, we are all, in a way, transmitters. Our thoughts spread all around us. Even when I am not talking to you my thoughts reach you.

A lot of work is in progress in Russia in the field of telepathy. One scientist, Fiyadev, has been successful in transmitting thoughts to a person at a distance of thousand miles just as is done in radio transmission. If we concentrate our attention with full will-power in a particular direction and transmit a thought, it reaches that particular destination. If the mind at the other end is equally open and ready to receive at that moment and is concentrated in the same direction, the thought is received.

The fifth—the spiritual body—is even more subtle than the fourth. Here there are not only vibrations of thought, but also

vibrations of the being. If I sit absolutely silent without a single thought within, even then my being creates vibrations. If you come near me and there is no thought in me, you will still be within the field of my vibration. And the most interesting thing is that the vibrations of my thoughts are not half as strong or half as penetrating as the vibrations of my being. Therefore, the one who reaches the 'no-mind' state becomes very powerful. It is difficult to gauge the effect of his power, within him. This man has knowledge of the most subtle vibrations of the spiritual body.

If the vibrations of existence come within one's grasp, if there is a "no-thought" state on both sides, then there is no need to talk. Then communication takes place on a very intimate level, and this communication goes straight to the heart. Then there is no way to explain this. You will not waver over whether this or that will be or will not be. Your being will directly know what has happened.

Thing can be made clear scientifically up to the fifth body — but after the fifth body difficulties arise. There are reasons for this. If we understand science well, it is a specialization in a particular direction. Therefore, science can only go deeper to know as much as possible. The aim of science is twofold : it tries to know more about small things. It makes the subject of its inquiry more possible and increases its knowledge about it.

Science will reach up to the fifth body, for up to the fifth the individual still exists, and hence he can come within its focus. From the sixth the cosmic starts, and this is beyond the focus of science. The cosmic body means 'the total'. Science cannot enter there, for science goes from the small to the smallest. Therefore, it can only grasp the individual : it will find it very difficult to grasp the cosmic. Religion alone can grasp the cosmic.

Hence, up to the atman, the self, science will have no trouble. Difficulties start with the Brahman—the cosmic self.

I do not think science will ever be able to grasp the Brahman, for then it will have to leave its specialization. And the moment it leaves specialization, it no longer remains science. It will then be as generalized and vague as religion. So with the help of science we can travel to the fifth body. At the sixth stage science will be lost, and the seventh is impossible for it, because all of its search is focused only upon life.

Actually, our centre of existence is life. We want to be more healthy ; we want to live longer, more happily, more comfortably. The aim of science is to make life more happy, satisfying, healthy and enjoyable. But the seventh body is the acceptance of death ; It is the ultimate death. Here, the sadhak goes beyond the search for life. He says, "I want to know death also. I have known existence and the mystery of being ; now I want to know non-existence, the non-being."

Science has no meaning in this area. Scientists like Freud will call this the "death wish" and say that this is not a healthy condition of the mind --that it is suicidal. According to Freud liberation and nirvana are not conducive to life and these concepts are a proof of your wish to die. He says that you wish to die, so you are ill. The scientist is against the desire for death, for science is based on the will to live and on an expansion of life.

The seventh plane is only for people with courage who, having known life, are eager to know death, who are keen to explore death—the state of extinction. They are keen to know what it is not to be, what extinction is like, what is the non-being. They have tasted life ; now they want to taste death

At this point you should know that death descends from the seventh plane. What we normally know as death, comes from the seventh plane and what we know as life, comes from the first plane. Birth starts with the physical ; birth means the beginning of the physical. This is why the physical body first comes into being in the mother's womb, and the other bodies follow later. So the first body is the beginning of life and the

last body, the nirvanic body, is from where death comes. Therefore, he who clutches fast to the physical body is very much afraid of death, and he who is afraid of death will never ever know the seventh body.

Thus, as we gradually become more and more detached from the physical body, a time comes when we accept death also. Then only do we know. And he who knows death is liberated in the true sense of the word, for then life and death become two parts of the same thing. So there is no hope of science reaching to the seventh body, though there is a possibility of its going up to the sixth.

The doors of the fourth body have opened to science, and now there is actually no difficulty for it to go up to the fifth body. But such persons are required to have scientific mind and religious heart. Once they appear, entry into the fifth will not be difficult. This combination bars the scientist from becoming religious. Also, in the same way, religious training prevents a man from becoming scientific. Nowhere do these two branches of training overlap, and this is the great difficulty. It happens sometimes, and whenever this happens in the world a new peak of knowledge comes into being.

A few topmost scientists of modern times are hovering around the periphery of religion. Such possibilities now occur in science, for it has crossed the second body and is approaching the third, and as it nears the third body the echoes of religion become unavoidable. It is, of its own, entering into the unknown world of uncertainties and probabilities. Now, sometime, somewhere, it will have to admit the unknown. It will have to agree that there is much more than can be seen with the naked eye. What cannot be seen exists; what cannot be heard also exists. A hundred years ago we said that what cannot be heard or seen or touched does not exist. Now science has proved that the range of touch is very small, but the range of the untauchable is very vast. The range of sound is very little, but that which cannot be heard is limitless. What is

seen is but infinitesimal compared to the limitlessness of the unseen.

Actually, what our eyes behold is a very small part of what is. Our eyes catch a particular wave length, our ears hear at a particular wavelength. Above and below these wavelengths there is an infinity of other wavelengths. Sometimes, by accident, these wavelengths are also caught by our senses.

In the same way, we have our limitations in everything. But we can know about things outside these limits, for they too exist. Science has begun to accept their existence. Once there is acceptance, the quest begins of where and what these things are. All this can be known, all this can be recognised. Therefore, I said it is possible for science to reach the fifth body.

SELF-KNOWLEDGE : THE CROWN OF HUMAN LIFE

Pandit Gopi Krishna

The crown of self-knowledge is for the saint and sinner alike. The latter too, can win it when he corrects himself and directs his efforts to that noble end. There is full hope and ample chance for every one. The experiments done, once the biological aspect of evolution is confirmed, will gradually reveal what methods and disciplines or modes of life and behaviour are suited to the constitution of each individual member of the race. But there will always remain areas in this sublime quest of man where only Revelation can guide. Spiritual laws ruling mankind are liberal and elastic. This is evidenced by the inherent urge in noble minds for progressively more lenient and humane laws. Where the urge is suppressed or checked, nature, in her own way, intervenes to correct the fault.

There is no reason for anyone to despair, even if complete self-mastery has not been achieved. Nature is generous and forgiving in applying the laws of Evolution to human beings, as their weaknesses are well-known to her. The hypocrite who poses as a saint, while still vulnerable to sin at heart, only deceives himself. Heaven condones lapses and overlooks faults, allowing full margin for the frailties of flesh and the failings in human nature. I am myself a product of this Clemency.

Divine forces meet one-half way in the attempt to uplift oneself. Why the earth has been and still is an arena of bloody struggle, sorrow-suffering and pain, the investigations

done by the illuminees of the future will progressively reveal. There must be transcendental reasons for it, for the Theatre of Life is the whole universe. Who knows whence the Actors come to play their parts on the earth and what is the Plot of nature for the Terrestrial Drama of Life. There must be a consistent explanation for everything. Our brain has to evolve further and our Vision to grow broader to unravel the deeper mysteries of creation step by step.

Our earthly existence, divided into days and nights, might be symbolic of our eternal cycle of birth and death. Every night in sleep we may well be repeating the endless drama of our embodied lives, when, in our dream personality, we lose trace of our true identity and cease to remember that we are dreaming. Every day in wakefulness we symbolize the return to our native state of Cosmic Consciousness. Our dreams of which some are happy, some common-place, some romantic, some mixed, some fear-ridden, some anxious and some frightful might well be emblematic of our infinitely varied planetary lives. In this sense, the life of each of us might be a miniature replica of the Cosmic Drama in which we act through Eternity. Man is said to be a microcosm of the universe, because the Eternal Actor in him repeats again and again the Cosmic Cycle in his incarnate life.

Human life in itself is not a dream. It is a stern reality. But it is dream-like compared to illuminated Consciousness, when the mortal wakes up to his true identity. That is why Vedanta compares our earthly existence to a dream or to a mirage mistaken for reality. From this viewpoint, our mortal life, spent on any planet, is only a realistic dream, and our birth and death, the beginning and end of this sleep. We know not, but it might well be that we are the scattered beams of an Almighty and Unbounded Conscious Sun whose mere thought is the universe or droplets of an Infinite Ocean whose mere act of will has brought this stupendous creation into existence. Our own mystery is the greatest mystery of all.

Every mystical experience is a testament to our eternal life. Not the life we spend in the embodied state, but a life so glorious that it ravishes our mortal senses and the mind, a life so transporting and sublime that the beholder of the vision may even swoon in ecstasy. It might be possible to understand this impact better with the help of the following illustration.

Imagine a man in the grip of a horror dream, finding himself lost in a wilderness with hunting shadows and creeping horrors on every side. In this state of extreme suspense and anxiety, he suddenly sees a terrible lion with bared fangs, rushing madly to devour him. He screams in terror, with his heart beating wildly and his body drenched in sweat. In that moment of utter despair he suddenly awakes to find himself lying on his bed with cheering sunlight streaming into his room. What words can describe the relief and joy he feels at the realization that it was all a dream? This experience, which most of us have in varied forms one time or another, can convey a dim idea of the relief, happiness and wonder felt on one's first encounter with the soul. "O Almighty God," one is led to say, "Is this the Glorious World to which I really belong? Is this living splendour, this beaming Sun of Life, beyond the slightest touch of earthly sorrow, suffering or pain, my real Self? O wonder of wonders, am I this immortal being, happy beyond measure, the eternal participant in the dramas of existence, sleeping and waking like the rising and setting of the glorious Sun?"

Read the narratives of great mystics born in different parts of the world and you will find ample corroboration for what I say. The regret is that we have not understood mystical experience in its right colour. On the other hand, we are confusing it with visionary states and the, so-called, out-of-body experiences that do not bear any relation to true mystical vision that has a consistent history of thousands of years behind it in the spiritual literature of mankind. Compare

what I assert with these lines of the famous mystic of Kashmir, known as Mother Lalla "It is we who existed before and shall exist in the times to come. It is we who roamed (the universe) in the ages of the past and gone. The Divine in us shall never cease to take birth and die as the sun will never cease to rise and set"

Man is ordained to know himself. Any mode of life and any environment, created by him through his own ignorance of the Law which stands in the way of his progress on the path of Self-Knowledge, will be brushed aside by nature as a flood sweeps aside any obstruction standing in its way. The revolutions that have occurred in the past in the social, political or spiritual life of mankind all bear witness to this important truth. No power can stand against or resist these cataclysms. It is only when the Law is discovered that the social, political and spiritual revolutions necessary to conform to the demands of evolution will be effected by the leading minds of the race without violence or bloodshed. Just as the knowledge of germs at the back of certain virulent diseases, enabled scientists to control or eliminate the epidemics they caused before which they were helpless in the past in the same way knowledge of spiritual forces will make it possible for the same scientists to control or eliminate the threat of bloody uprisings and wars before which they are helpless now. But in order to achieve this purpose the scientist will have to be illuminant also, with ample knowledge of both the inner and outer worlds.

We are at this moment virtually a witness to the Dawn of a New Age. Millions of people all over the earth sense subconsciously that a change is coming but how it would be brought about and what will be the state of mankind after is anybody's guess. Nature has many ways to achieve her purpose. What method she would use at this time she knows best. The change is coming because mankind has risen one more decisive step in the scale of evolution. Some of our outstanding inte-

llects are measuring the distant galaxies, others examining the millions of years old past record of earth still others exploring the depths of the ocean or the possibility of life on other planets, but only few concern themselves with or can prefigure the shape of events to come

The evolutionary leap taken by mankind during recent times, is the prelude to the birth of a superior race. It will not be a new species unrelated to us or an invading host from another planet in space. It will be incarnated in our progeny, for mysterious are the ways of the soul. It is we who will give birth to nurture and rear up the new race and it is the Divine Splendour in us that will be the participant in or the spectator of the dramas that will unfold on earth in the ages ahead. Our globe is the cradle of the Man-to-Come who when sufficiently grown up in the body, mind and soul will people other planets in the solar system to fulfil the Law.

There is a glorious future for humanity. Every soul has the possibility to awaken to its majesty as a sleeper awakes from a dream. We feel amazed at the marvels of technology forgetting the fact that all this rich kingdom of science is but a small sample of the glorious kingdom of our soul which has built it for its own edification. The marvels we have created should serve as reminders to us of the wonders still hidden in ourself. It is the experience of oneness in the mystical vision which shows that the triumph of one soul is the triumph of all. In the same way the failure or pain of another soul too is the failure or pain of us all. It is this bond of identity among the members of the race like the bond of unity existing in the billions of cells in our body which alone can raise mankind to the glorious summit of spiritual illumination ordained for it.

There are clear hints about this transformation in all the religious scriptures of mankind. Only the language or the symbology used is different. All enlightened prophets, mystics and sages provided unmistakable examples of this transmuta-

tion. We too, are on the way to it. It is this Vision of its own sovereignty that provides the greatest inspiration and incentive towards perfection to every human soul. Excessive occupation with only worldly objectives adds strength to the already powerful chains that bind it to the earth. On account of a mistaken philosophy of life, we ourselves act to tighten these chains while the aim of nature is to set us free. This is the reason for the critical condition of the world today. Mankind is now passing through the throes of a rebirth to live a more peaceful, more happy and more fulfilling life in harmony with the Law of God.

AWAKEN THE KUNDALINI

Swami Muktananda

We live our entire lives with the hope of attaining happiness. It is not surprising that this should be so, because happiness is our true nature. The Upanishads say the universe is created due to the bliss of God, that it arises from bliss, lives in bliss, and in the end merges in bliss. So this bliss, which comes from God, is our birthright. However, man hasn't learned how to obtain bliss and that is why he remains unhappy.

The *Pratyabhijnahridayam* says: "Madhyamika Saccidananda Labhah" meaning when the central nadi is unfolded, one experiences the bliss of Consciousness. The untolding of the central nadi is the pilgrimage to liberation, the path of self-realisation. It holds the secret of eternal bliss.

This body, which may appear from the outside to be made only of flesh and blood, is also made of nadis or channels which carry Prana, or the vital force. Among the 72,000 main nadis in the body, the most important is the Sushumna, which is situated in the centre of the spinal column. The Sushumna is called the "madhya nadi" the central channel, and it extends in an unbroken line with the base of the spine to the head. The Sushumna is the pathway to the great Kundalini, which in most people lies dormant at the base of the spine.

Kundalini is actually the support of our lives; it is that which makes everything work in our body. When its flow is external, Kundalini functions through the mind and the senses,

and provides the motive power to all our activities. It is the inner aspect of Kundalini which must be awakened.

The awakening of the inner Kundalini is the true beginning of the spiritual journey. It is only when the Kundalini is awakened that we become aware of the true nature of our greatness, of the fact that not only do we belong to God, but we are God.

The easiest and best method of awakening the Kundalini is through Shaktipath from a Guru, when the Guru directly transmits his own divine Shakti into the disciple. Then the inner aspect of Kundalini is automatically activated and put into operation and the central channel begins to unfold. The Shiva Sutra Vimarshini says "Gururva parameshvari anugraha-hika shakthi", meaning the Guru is the grace-bestowing power of God.

There are four ways in which the Guru deliberately awakens the Shakti: By touch (Sparsha Diksha), word (Mantra Diksha), look (Drik Diksha) and thought (Manasa Diksha). Not every one receives the same effect of Shaktipath which is of three degrees: mild, medium and intense. These are further divided into nine sub-categories each, making a total of 27 ways in which one can receive Shaktipath, still the Shakti is one. Only one Shakti is transmitted in Shaktipath. However, people are of different capacities or temperaments. Each person receives Shaktipath according to his nature, his actions and accumulation of his sins and virtues. The Kundalini dwells in every one, therefore this energy can be awakened in everyone, but it depends entirely on one's faith, devotion and desire for the awakening. The Guru gives Shakti to any one who is prepared to take it. There is no such thing as giving it to one and denying it to another.

According to Shaivism, when one acquires the strength of Kundalini, one expands infinitely, and then one assimilates this whole universe, one is able to see the entire universe within one's own self. One no longer remains a limited, bound

creature : one achieves total union with God. One merges with Shiva and becomes Shiva.

The "samadhi" that follows Kundalini awakening is a conscious "samadhi". This state has been called in the "Shiva Sutras" as "Lokananda Samadhi Sukham", meaning the bliss of the world is the ecstasy of "samadhi". In this state, one recognizes the presence of God in everything. One attains this natural "samadhi" while continuing to function in the world. A being who has attained this world, a being who has attained this state, does not have to close his eyes and retire to a solitary place to get into "samadhi". Whatever he sees is God, whatever he hears is God, whatever he taste is God. In the midst of the world, he experiences the solitude of a cave, and in the midst of people he experiences the bliss of "samadhi".

That is why I always tell everyone : "Meditate on your self, honour your self, worship your self, and God dwells within you as you"

ARTICLES

THE MYSTERIES OF LIFE AND CONSCIOUSNESS

Prof. A. S. Chakravarty

The creation of life on earth is the most challenging of all problems that confronts the human mind be it that of a philosopher or a natural scientist. Despite significant progress in the fields of biophysics and biochemistry during the last one hundred year or more we are not yet able to answer the fundamental questions such as 'what is life or consciousness and how did it originate?' or 'On a molecular level what is the intrinsic difference between a dog or a bird and a human being?' and so on.

Our inability to answer such questions shows that our scientific knowledge is imperfect and inadequate. Some fundamental element seems to be missing in our conceptual framework without which we cannot even take the first step towards understanding the meaning of life let alone discovering its origin. It is important to note that this basic question regarding the origin of life and consciousness was also seriously raised by the Vedic seers at least more than six thousand years ago. They gained certain insights which they set down in the Vedas and the Upanishads. Some Japanese and Buddhist Scholars are reported to have recently claimed that the Buddhist doctrine could solve the outstanding problems of physics. Since Buddhist philosophy, as clearly shown by Sankaracharya, originated from the Hindu philosophy, it can be argued that the latter when interpreted correctly, can

lead us to the ultimate truth in regard to the creation of life on earth. What is needed is to interpret the ancient philosophical ideas in the language of modern science.

Some serious attempts have been made, and there are indications that the modern science has indeed striking parallels with the Vedic views in regard to life and consciousness. One can also attempt to find a 'physical basis' of consciousness which is the most distinguishing characteristic of living matter by utilizing the concepts and significant observations of outstanding scientists like Erwin Schroedinger and Albert Szent-Gyorgyi, and comparing them with the revelations of the Vedas and the Upanishads.

We can affirm with a fair amount of conviction that behind the observed world, perceived by our five senses, there is another subtle world which is unobserved or hidden, a glimpse of which has occasionally been revealed to great philosophers and sages of different times and ages. This hidden world really supports the observed world, without which there would be nothing to observe. Unfortunately, we do not have a clear comprehension or the necessary vocabulary in our present scientific language to discuss or describe such concepts, and therefore scientists tend to shun them altogether.

According to the Vedas, life is a manifestation of consciousness—an outward expression of consciousness. It is consciousness itself that is at work in the building up of the 'self-organized' structures called *litons*, which constitute the material container of life. We shall deal with this important concept in more details later. Suffice it to say that these structures are built out of certain specific atoms which are again composed of the so-called fundamental particles; these atoms and the particles, in their turn, are expression of the same Consciousness-energy or force, appropriate in their own domains. Consciousness expresses itself in different modes and apparent forms and the relationship of these with the topological constraints of the *lifons* of various sizes and shapes

can certainly be a worthwhile study. Thus consciousness expresses a different color and vibrations in accordance with its degree and level of manifestation. Different modes of consciousness are expressed through different types of 'self-organized' structures like the lifons.

Consciousness is a hidden variable (in the sense that the outward sense-organs fail to experience it unless properly tuned) in the atoms themselves. When a particular and highly meaningful atomic association takes place by the beneath-the-surface workings of the hidden consciousness, life appears to be evolved from matter or, in other words, consciousness manifests itself in the form of life. Scientists are yet to hit upon as meaningful a structure as the lifons and neither can science in its present form describe such an entity in a proper scientific language. If we believe that the already-discovered physical laws are exhaustive and self-sufficient for tackling any problem whatsoever, then we miss out the all-embracing and all-inclusive spiritual aspect of every phenomenon. This seems to be the main reason of our not understanding what life and living mean in the real sense of the term and what makes an inanimate matter living. Alongwith Albert Szelegy and Erwin Schroedinger, one should realize that a proper synthesis of spiritualism and materialism can only solve the mystery of life which is our ultimate goal.

It is not difficult to realize from a serious study of the Vedic scriptures that the Indian mind from the time of the Vedas had recognized that the same general laws and powers hold in the spiritual, psychical and the physical being. It discovered the omnipresence of life, affirmed the evolution of soul in nature from the vegetable and the animal to the human form and stated on the basis of philosophical intuition and psychological experience many of the truths which modern science is reaffirming from the other end as it advances from the study of physical nature to the study of life and mind. According to the Vedic seers, there is an innate drive in matter living or

nonliving – to perfect itself, which also is a basic truth the modern scientists have arrived at. This state of perfectness make the system go to the state of minimum entropy or disorder and thus occupy the lowest energy possible which gives it the stablest configuration under the existing conditions. It is highly interesting to discover that the Vedic view does provide a consistent and relevant philosophical background to the theories of modern science. Both lead to the conception of the world in which scientific wisdom can be in perfect harmony with its spiritual aims. The two basic themes of this conception are the 'unity and interrelationship' of all phenomena and the 'intrinsically dynamic' nature of the Universe. The more one penetrates into the submicroscopic world, the world of the ultrasmall, the more one realizes, like the Vedic seers, the world as a system of inseparable, interacting and ever-changing components with the observer being an integral part of the composite system.

The Vedic view is essentially the realization of 'Unity in Diversity'. According to the Vedic seers, all materials and events perceived by the five senses are interrelated and interconnected, and are but different aspects or manifestations of the same ultimate reality. We, as isolated individualistic egos, perceive the world as different innumerable entities and such an artificial division, according to the Vedic philosophy, arises from illusion (Maya) which originates from our quantifying and categorizing mentality. It is known as 'avidya' or ignorance in the Hindu philosophy originating from the disturbed state of the mind. The basic unity of the Universe is the most important concept of the Vedic teaching. The emergence of this awareness known as enlightenment is not only an intellectual act but a 'real experience' involving the whole person and is essentially spiritual in its ultimate nature.

For the Vedic philosophers, the artificial division of nature into separate objects is not fundamental and any

such object has a fluid and dynamic character. The Vedic view is therefore intrinsically dynamic and contains time and change as essential features. A transformation of one form into another, in the time scale, is inevitable. Alongwith Fritjof Capra in *The Tao of Physics* one can say that the entire Universe is viewed as one inseperable reality. the Universe is in motion for eternity, alive—spiritual and material at the same time. Since motion and transformation are intrinsic properties of objects, the forces causing them are not and cannot be outside the objects but must be an 'intrinsic' property of matter. Correspondingly, the Vedic image of the Divine is not that of a Ruler who directs the world from above but that of a 'Purush' which controls everything from within. Likewise life and hence consciousness must be a force or energy which must be an outcome of the involved consciousness of the atoms making up the lifon structures. In Brihad-aranyak Upanishad (III 7 15) one finds this idea clearly manifested in the following verse

He who inhabits all beings
But is within them
Whom no being knows
But whose body is all beings
And who controls all beings from within
He is the Eternal Ruler
Your own Immortal Self

According to Sri Aurobindo, in order to understand and realise the truth behind the ultimate reality and the evolution of life, one must be in possession of an integral knowledge. In his words, 'To refuse to enquire upon the above question, *a priori*, in a calculatedly deliberate way, is to resort to an obscurantism as prejudicial to the extension of knowledge as the religious obscurantism which opposed the extension of scientific truth in Europe. It should be realised that to appreciate the great discoveries of modern science, one needs a thorough training, right attitude, proper background and great aspiration before one can truly understand and judge'

Without proper background, therefore, it is impossible for an untrained mind to follow, for instance, the theory of relativity of Albert Einstein or the quantum theory or any other great scientific truth. Again, one can verify an experimental truth only by performing a similar experiment. Likewise, to appreciate a spiritual realization or experience, one also needs a thorough and methodical training of mind and also proper attitude and background. Integral knowledge demands an exploration and an unfolding of all the possible domains of consciousness and experience. These have to be discovered and properly correlated with the total reality. Spiritual knowledge is a great domain of human consciousness which has to be properly explored. The supraphysical world (the Hidden World) is as real as the physical world and to discover it is a part of a complete knowledge. But, unfortunately the knowledge of the supraphysical has been associated with mysticism and occultism which has been banned as superstition. But occult is a part of existence and means no more than a research into the supraphysical reality which some day, may lead to the discoveries of the hidden laws of being and Nature. It attempts to discover the secret law of mind and mental energy, life and life-energy, all that Nature has not put into visible operation on the surface. It is interesting to note that the physical science also is, in its own way, an occult science since it brings to light the secret workings of nature which she deliberately kept concealed and unrevealed according to Sri Aurobindo. Similarly, what is metaphysical in nature today would become part of physical science, one hundred years hence.

By uncovering some of the secret workings of Nature, material science has progressed through centuries and, as a result, has brought so much benefit to humanity which would have, otherwise, been impossible. It may even be found that a supraphysical knowledge is essential for the completeness of physical knowledge, because, as stated before, behind the

workings of the physical nature there must exist a supraphysical 'entity', a creative principle, which is not so easily accessible to our ordinary level of consciousness.

Fundamental validity of objective reality depends on our definition of the basic reality of matter. But it is now evident from modern physics, especially from elementary particle physics and also from the famous 'Bootstrap' philosophy of Geoffrey Chew, that matter ultimately consist of nothing but the interactions of elementary particles with one another. It has therefore turned out that we do not have a precise definition of matter. The diversity of matter arises, in a fundametal sense therefore from the differences in the interactions of the so-called elementary particles. These same elementary particles are also present in the basic 'living molecule' which we have named a 'lition' out of which presumably are created all the living organisms. One can therefore easily conclude that the conception of matter that follows from the present conventional science is by no means, a fundamentally real one.

According to Einstein's theory of relativity, matter is equivalent to energy given by the famous relation, $E = mc^2$, where E is the energy, m the mass, and c the speed of light. Moreover, the energy E may contain the consciousness-energy as well, in addition to the material energy with which the scientists are well familiar. It is becoming even doubtful whether the acts and creations of this 'Complex Energy' (Material energy plus the Consciousness-energy) itself are explicable except as interactions of the so-called elementary particles amongst themselves.

The main point therefore to be realised is that matter, living or nonliving consists ultimately of the interaction of the so-called elementary particles and therefore it becomes almost imperative to be aware of the Consciousness-energy or the 'Vital Force' which must be involved in even the elementary particles, nay, in all forms of matter. We must know

not only what matter is in its ultimate form but also what are their working processes in different topological structures. Only then can we have a knowledge sufficiently integral for the true solution of the all-important problem of the evolution of life.

The well-ordered group of atoms which constitute the 'living molecules', called lifons, must be present inside the living cells. These lifons, in my opinion, are the basic building blocks sustaining the life in a living organism. These lifons contain the blue-print of the future development of an organism. The specific atoms building up the lifon structures are presumably built with the help of Sun's electromagnetic radiations of ultra-small frequency and water, the matrix of life, by utilizing the well known concept of resonance mechanism. In the medium of water, the life-producing atoms get the opportunity of uniting together to form a living molecule in which water is not just a solvent but the part and parcel of the living molecule.

That the Sun is the source of all life on earth was clearly realised by the Vedic seers and this idea is expressed in many places of the Vedas and the Upanishads. The translation of a verse from the Prashna Upanishad shows the importance of this concept : 'In the process of creation of life on earth, the Sun, Moon and inanimate matter first appeared. The Sun is the source of all life while the Moon represents inanimate matter. The interaction of Sun with the inanimate matter gives rise to all living forms'.

Two important verses (Pt. II, Ch. 3 and Pt. III, Ch. 1, 2) of Taïttiriya Upanishad deal with the Consciousness-energy of a living system. The English translation, due to Sri Aurobindo, of these verses are given below :

Pranic energy is the life of all creatures
For, that is the universal principle of life.
He energised conscious-force and came to realise
that Matter is Brahman.

From Matter all existences are born,
 Born, by matter they increase and
 enter into matter in their passing hence.
 Then he went to Varuna, his father, and said
 'Lord, teach me of the Brahman'.
 But the father said to him
 'I energise the Consciousness-energy in thee
 For, the energy is Brahman'.

In the language of Sri Aurobindo

The affirmation of a Divine life upon earth and an immortal
 sense in mortal existence can have no base unless we
 recognise not only eternal Spirit as the inhabitant of this
 bodily mansion, the wearer of this mutable robe, but
 accept Matter of which it is made, as a fit and noble
 material out of which He weaves constantly His garbs,
 builds recurrently the unending series of His mansions.

In the Vedic view therefore, Brahman must reside inside
 matter and must also be represented by matter. Since the
 whole physical universe is represented by nothing but matter,
 it should be taken as the external body of the Divine. There
 must exist an intimate relation between Spirit and Matter
 because otherwise living matter would not have appeared at
 all. If the interaction of Spirit with matter makes the appear-
 ance of life possible then it is almost imperative to assume
 that both must be reducible to a common base. And the
 common base can be nothing other than the Consciousness-
 energy which must be present in both. Nothing can be more
 remarkable and suggestive than the extent to which modern
 science confirms in the domain of matter the concepts which
 were arrived at in the Vedanta by a very different method.
 Modern science, after a thorough search, have revealed the
 full significance and the inner meaning of the Vedantic expres-
 sion mentioned in the Svetasvatara Upanishad (IV. 11, 12)
 which describes things in the Cosmos as One Seed arranged by
 the universal energy in multitudinous forms.

The one Godhead, secret in all beings
 All-pervading, the inner Self of all
 Presiding over all actions, witness
 Conscious knower and absolute
 The one in control over the many
 Who are passive to nature,
 Fashions One Seed in many ways

Matter expresses itself as a container of some unknown force. Likewise life also is a manifestation of an obscure energy of sensibility engaged in its material form. It is only our ignorance that gives rise to our dividing mentality where from it wrongly appears to our senses that life and matter are separate entities which they are not. To the Vedic seers mind, life and matter are different manifestations of one energy – the Consciousness-energy.

Modern science aims at unravelling the mysteries behind the evolution of life on earth yet it is not willing to incorporate the Consciousness-energy within its domain of so far-discovered physical laws. A comprehensive knowledge of the consciousness-energy in addition to the material energy seems to be an essential prerequisite to a fuller understanding of the origin of life on earth. This calls for new discoveries of 'additional' physical laws and forces of 'supraphysical' nature. While that may be a long way to go, once we bring ourselves to recognize this all-important aspect will surely open up the golden gate to a proper understanding of the mysteries of life.

The Vedic seers did realise that the same Prime Energy synonymous with the consciousness-energy is present in all forms of matter down to the minutest particles possible since everywhere it is the same operation of the Conscious force whose physical representations in terms of modern scientific language have to be discovered if science has ever to progress towards a proper understanding of the mysteries of life and consciousness.

TRANSCENDENTAL CONSCIOUSNESS

Yuvacharya Mahaprajna

The personality of a man develops in two dimensions. Its external dimension gradually expands and is constantly dynamic. Its internal dimension remains latent and is apparently static. The external dimension is understandable through the activities of gross body, speech, mind and intellect. Its internal dimension is explained in terms of subtle and subtler bodies, vitality, enlightenment (transcendental consciousness), and the absence of delusion.

We are familiar with the external personality in which intellect holds the highest position – and as such it constitutes the limit of our empirical thinking. Our thought cannot transcend this limit. It is the domain of empirical sciences. The transcendence of this limit is the first step towards non-empirical science. With the dawn of enlightenment as the transcendental consciousness arises, the intellectual barrier is superseded. The entry into the sphere of enlightenment is accompanied with the realization that intellect is not the last stage of human consciousness. Mind is beyond the senses and intellect beyond mind. With the dawn of enlightenment the “elan vital” becomes prominent and pranashakti and consciousness becomes more penetrating. In the field of transcendental sciences, vital energy and transcendental consciousness are studied, but freedom from delusion, intellectual and moral, is not brought within their purview. Although the latter is an integral part of the science of parapsychology. It is kept outside its purview and only the four topics of clairvoyance, telepathy, pre-cognition and psychokinesis are dealt with in

this new science.

The positive implication of freedom from delusion is equanimity. In other words, equanimity is the result of liquidation of delusion, intellectual and moral. Thus with the evolution of equanimity there is simultaneous genesis of transcendental consciousness. Persons working in the field of parapsychology are busy discovering the evolution of transcendental consciousness.

The frontal lobe is the centre for passions or the absence of equanimity. It is also the seat of transcendental consciousness. As this absence of equanimity changes into equanimity, there develops the transcendental consciousness. Its latent seed is present in every living being which unfolds itself with the evolution of equanimity. Finally the human impulses are controlled by the hypothalamus through the regulation of the pineal and pituitary glands which in their turn either stimulate or inhibit the adrenal glands, gonads and the pituitary glands, and manifest themselves through these glands. These impulses atrophy the transcendental consciousness, to activate which it is necessary to prod the hypothalamus and the entire glandular system. The endocrine system is connected with the affected side of a human being. This affective side is not a creation of the gross body, but it emanates from the subtle body. The reflexes and the vibrations coming from the subtle body descend to the endocrine system through the hypothalamus. The secretions of the glands are regulated by affection, and the conduct and behaviour of a person is determined by the nature of their secretions. It should be noted that the affective system is born along with the subtle consciousness at the level of subtle body. The affected system is metamorphosed by the purity of memory imagination and thought, resulting in a radical change in the secretion of endocrine glands. This chemical change is synchronized by a corresponding transformation of human conduct and behaviour. This transformation helps a lot in activating the transcendental consciousness.

The human body is full of many a mystery. It has the capacity of different sense-organs. Some parts of the body are instruments of cognition and sensation, they are called *Paranas* i.e. specific sources of cognition. The eye is one such entity through which we perceive the colour and form of things. The entire human body is capable of functioning in different forms. We can hear, taste and smell through the whole of our body. In a similar fashion the mental cognition can also be developed. Memory is a function of the mind. Developed gradually, it becomes the memory of past lives. All these instances of development are not the cases of transcendental consciousness. Even teleperception in the form of seeing, hearing, smelling and touching is also a development of the sensuous consciousness. These are the special capacities of sense-organs, still they cannot be termed as transcendental consciousness. The development of imagination and thinking also leads to the revelation of many an unknown mystery, still it is not attainment in the field of transcendental consciousness. Things unseen and unheard of are perceived with the spontaneous intellect, but it cannot be called transcendental consciousness. Parapsychology holds precognition as an instance of extra sensory perception, but really speaking it has an amphibious character lying on the border line of sensory and extra sensory perception. It can neither be called sensory or extra sensory knowledge. It does not originate from the senses and the mind individually or jointly. When the capacity for transcendental consciousness arises an event of the future or the past can be known with clear spiritual wakefulness, but no such thing happens in case of precognition in which a future event is only casually perceived. Precognition is not invariably connected with the wakefulness for certitude and definiteness, because it is sudden and spontaneous (being not definitely willed by the agent). So it does not share the nature of transcendental consciousness. In short, like the meeting point of day and night it is the twilight zone.

of empirical and transcendental cognitions.

There is correspondence or concordance between the gross human and the subtler bodies. To manifest the vibrations of various capacity originated in the subtler body, different centres are activated in the gross body. There are centres of manifestation of energy and consciousness in the gross body. They lie in a state of slumber, and can be awakened by practice. They become instruments of cognition in their awakened state. These are similar to the electromagnetic field in the terminology of science. The principle of six or seven cakras has been expounded in Tantra and Hathayoga. The ancient style of exposition is metaphorical, so it is difficult to gain a clear idea about them. Many people have tried to identify them with particular organs in the gross body, but they do not appear to have met with success. There are, of course, endocrine glands in the gross body, and according to the science of physiology they carry out very important functions. They can be taken as cakras. The cakras and the endocrine glands have the same locations approximately. The muladhara cakra is not directly connected with any of the glands. The avadhithana cakra is connected with the gonads. Similarly, correspondence can be established between the manipura cakra and the adrenal gland, the anahata cakra and the thymus, the visuddhi cakra and the thyroid, the ajna cakra and the pituitary, the sahasrara cakra and the pineal. According to the meta-empirical science of the Jaina the centres of energy and consciousness are manifold and are spread over the entire body. They cannot be confined to the glands. The function of the glands is to manifest the effect of the karma-chemicals which emanate from the subtler body or the karma-body. Unfolding the transcendental consciousness is not their main function. They can become electromagnetic field to manifest transcendental consciousness, or their neighbouring areas may also act as electromagnetic field. Besides these, many a parts of the human body can turn into electro-magnetic field. This is why the number of energy centres and the Centres

of consciousness can multiply indefinitely. There are very powerful centres of consciousness in the ribs below the armpit. Our shoulders are very powerful centres of energy. In conclusion it can be said that the energy centres and the centres of consciousness are not organs of the body, but they are such parts of the body which possess the capacity for conversion into electromagnetic field. They are spread over the body upto the heel below the navel, upto the top of the head above the navel, on the front, on the back, on the left and on the right. By practice of special virtues like equanimity and straight-forwardness etc. these centres become activated and, as a result, transcendental consciousness starts emerging. It is not a usual coincidence but it is a stable development. Once a centre of consciousness gets activated it continues as such for the whole of life. A transcendently conscious person can exercise his transcendental consciousness at will through the instrument of cognitive centre (caitanya-kendra) resulting in the direct perception of the subtle, intercepted and such objects which lie at a distance in point of space and time.

By this discussion we can understand the preliminary states of transcendental consciousness like pre-cognition, direct knowledge of the past and the limit to which they can develop. Cognition of the phases of other mind or the knowledge of other minds is also a kind of transcendental consciousness. Telecommunication constitutes a state of a developed consciousness. To call it transcendental consciousness is not free from difficulties. In the process of telecommunication the thoughts in other minds are known through the thought-reflections which emerge in our own minds. In manashparivaya knowledge the thought-reflections are directly known. Every thought finds its own shape. The chain of thoughts goes on and the new shapes are formed one after the other and the old shapes, being dissolved, are deposited in the spatial store-house. One possessed of manashparivaya knowledge directly perceiving those shapes, knows the ideas in the mind of the man con-

cerned. He possesses the capacity for knowing the thoughts of the past, present and future. There is a class of molecules suited for mental thinking; without assimilating them we cannot proceed with any kind of thinking. On the basis of a transformation in this class of molecules, a person can know the thoughts that will emerge in future.

Transcendental knowledge is direct knowledge. This type of knowledge is called direct since it does not require the medium of the senses and the mind in its generation. However high and distinct the knowledge based on the senses and the mind may be, it is always indirect.

Consciousness become uncovered in every living being according to the stage of development. Alongwith sensuous, mental and intellectual consciousness some indistinct and obscure transcendental consciousness also becomes uncovered. Precognition and telecommunication also belong to the same category. For their vividness the centres of consciousness in the body are required to be pure. Their purity increases with the practice of abstinence and good conduct. The most powerful instrument for purifying the centres of consciousness is meditation. Mind, free from attachment and aversion, concentrates on the centres of consciousness (e.g. centres for bliss, purity, vitality, perception, light and knowledge); then they start gaining in purity. A long-termed practice of it becomes the basis for transcendental consciousness. The blurred forms of transcendental consciousness are possible to obtain even in the absence of the development of conduct. But the development of conduct is deeply connected with the transcendental consciousness. Herein conduct means equanimity; it is to be above the feeling of attachment and aversion, likes and dislike. The system of its practice is the Preksha meditation, Preksha means to perceive. To perceive means to experience the object of meditation by ridding the mind of attachment and aversion. This process of perception can be called the process of development of transcendental consciousness.

APPROACHING THE REALITY

Prof. Ugo Dettore

There are two ways to approaching the reality – the one is to consider it in its forms, the other is to look in it for the informality. The West has used mostly the first way. The East, the second way. Yet, both the West and the East have recognised, though differently, the necessity of both approaches – the West had to go from the form determined in its limits in to the unlimited informal – the East followed the opposite way, beginning with the informal and ending by considering the forms.

In other words, the occidental approach has developed eminently by way of sensoriality and rationality – the forms are reached by the senses and by means of the logical reasoning. We settle the connections that link them. But these connections, at some time, show themselves as an infinite process that escapes – in its complex – to the formal and rational definition – so that the West had to face the informal as consequence of the impossibility of taking to infinite its reasonings. Nevertheless, it didn't give itself up. Although some branches of its thought, very important too, have stepped on this impossibility trying to deepen the meaning and to penetrate the informal, the occidental speculation has insisted substantially on the way of the formality in a chain of rational, scientific and philosophical systems, that always has to face the informal and every time tried to organize it in a rationality, when it wasn't even rejected. Just the modern occidental

science, in its study of the ultramicroscopic, seems to have found the utmost limits of the formal, but isn't succeeding in recognizing it. The oriental approach, on the other hand, begins with the intuition of the informal, relies on the interior experience of it and tends to make more and more complete and deep this experience by means of practices that are themselves informal, which are impossible to define in sensations or in logical reasonings. Only when the experience of the informal has become sure and clear in the subject, this one can consider the forms and relations, understanding their meaning.

In the West the approach to the reality is then, "knowledge" the structuring of images of forms and relations between forms that the thinker directs with particular ability though stopping in front of an informal that seems to be the necessary conclusion of this structuring. He is then taken almost by surprise not being usually prepared to face the informal. In the East, such an approach is "experience", intimate penetration in the informal direct contact with it, in which the thinking experiments its own informality too so that the transition to the sensoriality and the rationality of the form although projected on the background of informality takes place in a more pregnant and meaningful way. This transition at the same time remains clouded in the twilight of the informality much less analytical and minute than the one in the occidental thought.

The occidental thought, as the oriental one, considers the informal as the absolute Being the absolute reality. But in the West, such a Being seems eminently a "concept" extreme mental abstraction of that which subsists when all the formal contents of a perpetually moving existence are eliminated as a consequence of the rational approach. Saint Anselm of Aosta, with this ontological proof tried only a conceptual demonstration of God's existence. In the contrary, in the East, this Being is considered as an "affection", to use an occidental

terminology, extreme interior experience with which man plunges in the absolute reality and is permeated by it.

Yet, also in the West, historically as a consequence of old oriental influences, but substantially for the unity itself of the human thought a speculative tradition does exist that looks to the affective experience of the Being the mystical tradition. The mystic-word probably deriving from Greek *Mein* "to withdraw into oneself"—is the one who, having got over the forms, lives in the informal and blends with the absolute and formless reality. But, between the occidental mysticism and the oriental one there is a difference. In one sense the occidental mysticism is more rigorous and exclusive, being centered on a reasoning: if the reality is Being all that doesn't identify itself with being is its contrary the not-being. The occidental mysticism calls "vanity", the world of forms, and vanity is the emptiness, the nothing: to rely on vanity means to fall in the abyss. The occidental substantially Christian mysticism has always shown with only one exception a hostility towards the world of forms: that is seen as tightly-linked with the devilish powers, aspirer of the "flesh's sin". The oriental mysticism on the contrary has thrown a bridge between the formal and the informal: the forms aren't "vanities" but "illusions" and what's more: symbol-illusions, the natural universe in a way is the great dream of the Being that dreams itself and is reflected in infinite forms creating infinite limits that in their complex rebuild the informal unity of eternity. Every form since it exists takes part in the Being, the illusion is a formal symbol of the absolute. But for being recognized in this meaning the thinking subject necessarily must have risen in advance to the experience of the Being so that he can project the illusion on the background of the absolute. If this doesn't happen, the world of illusive forms becomes insistent confusion of which man never can know the underlying reality.

Strangely, one of the greatest expressions of this conception

has come true in the West itself with that exception pointed before : the "Song of Creatures" by Saint Francis of Assist, in which the saint praises the Lord for the creation of the four elements, of the living creatures and for the death itself concluding the cycle. In this "laud", there is a deep philosophy; the affirmation of the brotherhood of all existing things, of the unity of the whole, and of the symbolic meaning of the formal and contingent whole as a living and conscious allusion to the eternal informal. The "Song of Creatures" has an universal value by which the West and the East show themselves as an expression of the same human thought. In such a conception, the dualism between the informal, absolute being, and the formal, "material" definition in the limits, dies out ; the informal and the formal, Being and Becoming, seem to be the two aspects of the same eternity, that, in its duality, is "reasoned" and, in its integrity, is "experienced". In Being is implicitly Becoming as infinite symbolic representation that the first one has of itself, and in Becoming is implicit Being as infinite goal of that symbolization.

The occidental science has more and more materialized the concept of matter, ending by identifying it to the concept of energy : pure movement, pure vibration. But it has not arrived to the ultimate conception of the oriental thought : the energy is consciousness, the consciousness itself of Being in its aspect in becoming. For an occidental mentality, the identification of energy and consciousness is very hard : it is accustomed to consider the energy in its rationalised forms, has found in it strictly mathematical laws, has recognized it above all in non-living substances as gravitation, magnetism, electricity, etc., put it on the inferior plane of "matters", of the known object. Also reduced to pure movement, the energy, for the occidental scientist, is something unconscious and repetitive, which can forever be fixed in a mathematical formulation. Consequently, the consciousness in the West has remained a cumbersome element for the scientific thought.

which hasn't succeeded in finding a collection of it in the frame of known energies, and, even though it created a psychology, has ended by ignoring or even denying it. On the other hand, the matter has remained a cumbersome element for the philosophical thinking, that managed to justify it only as known object in front of a knowing subject, without throwing a bridge, not even in the idealistic philosophies, between the two ends of this apparent duality. In the oriental thought, the cosmic forces are conscious energies, collected in an universal and meaningful order : the Being, in its becoming aspect, has individualized itself in forms, in infinite forms, yet keeping in their complex its own unity. The universal laws are laws of consciousness, laws of a conscious order always the same in its fundamental and absolute reality, and always different in its actual becoming, that is never repetitive but constantly evolutive, constantly aimed at symbolizing in more meaningful forms the whole of Being. These laws, consequently, can never be contained in a mathematical formula : the mathematical law is a typical creation of the rationalized West.

At present, the conception of a conscious energy is spreading, under different expressions, also in the occidental area, but it will have necessarily to follow the developments of the peculiar thought of this area, evolving on an eminently rational plane. The gnosiological problem is characteristic of the occidental speculation that, being essentially "cognitive", has always tried to analyze the mechanism of knowledge and of underlying consciousness. The reception of an universal conscious energy induces the occidental thinker, much more than the oriental one, to ask himself how this consciousness may function, a consciousness of formal and informal, of sensorational and arational. A consideration of the becoming in its becoming in its complex suggest a structuration of the consciousness on several levels in its passing from the non-living world to the living one and then to man. A first level would have to be universal and common to all beings, yet possessing

in itself the need of the higher levels, for consciousness must always be one and complete. This level, that I name "originary consciousness", appears as consciousness of the Energy in its continuous effort of defining itself in the form ; so it is the consciousness of the preformal, of the intimate dynamism inborn in all beings that induces them to limit formally themselves. As such, the originary consciousness is at the same time knowledge and action, but knowledge and action "from within", with which the single being establishes cognitive contacts with all beings and interacts with them independently from the relations of cause and effect. In this case, the "cause" of the action is in the Energy itself, in the will and in the finality that are implicit in its consciousness and orientate every centre of individualized energy, that is, every form, every Ego, to act on other Egos in view of a symbolic and more and more complete definition. And the "effect" is equally in the will and in the finality of other Egos that accept the action of the first ones in view of this formal definition itself. A chemical reaction is a characteristic example of this knowledge and of this action "from within", cause and effect of itself a true paranormal phenomenon of psychokinesis.

As direct contact and direct interaction with the whole, the originary consciousness is virtually open to all possibilities of knowledge and action, but only "from within", it can define itself in every form but ignores the formality and the exterior relations between the forms, because, in itself, it is performal.

In the living beings, we see that evolution consists eminently in the development of organs able to give to the living being an exterior knowledge of its environment and of its relations with it : sense organs that catch the formal delimitations of other beings, and organs of co-ordination that catch their formal relations "from without" and organize them in coherent complexes. This fact means that the need of a knowledge and of an action "from without", in the formality, is implicit in the originary consciousness. In other words, the

originary consciousness doesn't combine in itself the whole consciousness of the Energy, and recognizes itself as incomplete. As a consequence, a second level of consciousness has developed and may be named "senso-rational consciousness", the characteristics of which are exactly the opposite of those of the originary consciousness. The senso-rational consciousness knows the formal limit but ignores its intimate dynamisms ; it recognizes the relations between the forms but not their fundamental affinity ; it carries out interactions between the form "from without", opposing form to form as cause and effect, but cannot act directly on them. These two levels of consciousness would remain distinct and independent, without any possibility of communication and interaction, if both were not an expression of the same centres of conscious energy, of the same Ego, and consequently of the same will and of the same finality, peculiar to the whole of consciousness. So, a third level of consciousness too : it has to integrate the first two levels with which it is in contact and able to link their contents. We can name this level "superconsciousness" : its characteristics are, first of all, those peculiar to the originary consciousness, although within the limits permitted by the form, and those of the senso-rational consciousness, although more extensive in the informal, with the addition of a faculty of synthesis of its own, in which its conscious creativity resides. The activity of the superconsciousness can be based not only on the activity of the senso-rational consciousness but also on that of the originary one. In the first case, beginning with sensorial images and logicomathematical relations, it synthetizes them in a meaningful unity formally symbolic of the unity of the whole : this superconscious activity is typical of the scientific and technical thought. In the other case, beginning with the intuition of the universal unity, implicit in the originary consciousness, the superconscious activity expresses it in sensorial and conceptual forms that structure themselves in the unitary and intuited order : this process is specific of the artistic and speculative

activity. Such a distinction is, nevertheless, merely schematic, for actually, the two processes are tightly intermixed and alternate more or less rapidly in the one as in the other case. So the superconsciousness represents the complete activity of the formal thought: in it, the form catches its symbolic meaning revealing its own ethics and aesthetics. Ethics and aesthetics are peculiar to the conscious Energy, not as its attributes, but implicit and essential in it. The total consciousness is at the same time ethics and aesthetics, in the living world as in the non-living one. The forms in fact, tend continually to surpass themselves, to become more and more symbolic of the absolute Being, and they succeed in this effort by joining other forms, in new organisms, in which a superior form, or Ego, collects around itself other Egos of less potentiality. This fact presupposes a "domination" possibly never such as to deny the ruled forms, but aiming, on the contrary, at supporting their becoming, and an "obedience", that never would consist in a passive giving up but would be a collaboration with the dominant Ego without humiliating their own one. Domination and obedience represent the ethics of the total consciousness, to which the originary consciousness participate "from within" by its own impulse to formality, even if not recognizing it as such, whereas the senso-rational consciousness knows it "from without", as necessary relations for the existence, without catching their deep meaning. Only in the superconsciousness the ethics reveals itself consciously in its essence of formal becoming in which all beings move toward the absolute. Equally, the aesthetics, in the originary consciousness, ignoring the formal limits, is perceived only as an informal order of its own impulses, and in the senso-rational consciousness, as a balance within its own relations, but only in the superconsciousness it shows itself as formal symbol of an absolute order.

In the superconsciousness, furthermore, the Ego recognizes, itself as "Persona", that is, as symbolic form of itself, in which

it is defined. The personality isn't the Ego, so as the universe isn't the Being, but both are symbols, in continuous overcoming, of the Absolute and of those sparks of absolute that are the Egos, centres of Energy in continuous formal definition.

The action is the activity peculiar to the superconsciousness that is the complete conscious overcoming of the form in other, more intensely symbolic, forms. The action is the becoming in its fullness, in which past, present and future blend in a one synthesis : the action is the becoming, in act, based on the past, aiming at the future and centered on the present. But these three moments appear only in the rationalized action, that is thought, and analyzed after its completion : the act in itself isn't decomposable, is thought and lived in its unity, in which the originary consciousness and the senso-rational one are perfectly blended.

So, the superconsciousness concludes the process of conscious becoming, but doesn't complete it. If the becoming is motion toward the absolute, this effort has to be crowned and continually fed by an accomplishment. Consequently, a fourth level of consciousness is necessary, that is the "mystical consciousness". In the mystical consciousness, the first is overcome as such, and the same is true for the becoming : it is effective contact with the informal and in this sense, the mystical consciousness is beyond the formality as the originary consciousness. But, in it, the cycle is closed : where as the originary consciousness is aformal, for it is preformal, the mystical consciousness is such because it is postformal. The first one is consciousness of the aimed at the form impulse, the second one catches the informal that overcomes the form. For this reason, the mystical consciousness, in itself doesn't get into the becoming but is a pause in it : it is an exceptional experience that, in its highest expressions, can last more or less, but in the end gives the subject back to the becoming. Nevertheless, the mystical consciousness is continually active

and gets into the becoming collaborating with the other levels of consciousness, enlivening and feeding the symbolic value of form, reminding it of that informality which is its aim. The ethics and the aesthetics of becoming formally recognized by the superconsciousness, are received by the mystical consciousness in their informal purity as absolute "Good" and absolute "beauty". The activity of mystical consciousness is the "contemplation", that doesn't come true only in the mystical experience, in strict sense, but completes, unknown to us, all the actions of our lives.

The four levels of consciousness, therefore, have to be always present and interactive. The approach to the reality isn't unidirectional, progressing from the originary consciousness to the senso-rational one to the superconsciousness and to the mystical consciousness but bi-directional for besides this progression there is a regression from the mystical consciousness to the originary one through the other two levels. In this continually alternating progressions and regressions the becoming itself comes true in the evolution of living and non-living beings. The formation of a flight organ in an insect or in a bird is a formal getting manifested in the originary consciousness defined itself formally in the senso-rational consciousness, synthesized itself in act in the superconsciousness and become informal reality in the mystical consciousness. But all this process constituted only a first progression that modified very little the organism of the living being. For the effective realization of the modification, a regression was necessary in which the informal reality of the mystical consciousness returned in the superconsciousness to render more intense and precise the synthesis of the act, and this one regressed in the senso-rational consciousness to render more exact the formal definition, which, in its turn, regressed in the originary consciousness presenting itself as a more dynamic impulse toward form. These processes of progression-regression must have been repeated many times in

millennia, until the accomplishment of the flight organ. This definition had to manifest itself abruptly : we think that the external formation of an organ, such as a wing, an eye, or an ear, etc., has happened by jumps, each one preceded by a long preparation of interior progression and regression. Darwin wasn't able to explain to himself a slow and continuous evolution of the eye, that can operate only when it is entirely evolved and, until that moment, doesn't present any utility. Similarly, the slow and continuous evolution of a paw in a wing would have compelled for millennia a living being to carry an organ unable to operate neither as paw nor as wing. Really the biologist hasn't found any evidence of this intermediate evolution. The eye must have appeared as already able to operate, even in a limited way, improving by subsequent degrees, and the same process took place for the wing and every other organ. But this fact implies an intern and deliberate process of formation.

In this conception, the whole existence appears to us as a vast complex of paranormal phenomena. The originary consciousness, in contact with the whole and able to act on the whole, is the "carrier wave" that allows to the senso-rational consciousness and to the superconsciousness to operate with the same universality. So the superconscious thought can cross telepathically the space to communicate with other human thoughts : it can act psychokinetically on living and non-living forms working on their conscious energies in a domination—obedience relationship ; it can perceive the past and the future in the "act" of Energy, which, as such, is always a synthesis of the three moments of time and, in the superconsciousness of the universal Energy, is surely much wider than in the human superconsciousness and infinitely much surer, for nothing is able to hinder or modify it.

The oriental thought is eminently based upon the mystical consciousness and for this reason the human paranormality has had in this area more imposing manifestations : the

foundation, in fact, of the so called paranormality must be in the mystical consciousness. Historically, the paranormality appears, in the East and in the West, within the sphere of religiousness and mysticism. As an overcoming of the formal and an attainment of the informal, the mystical consciousness can regress powerfully in the originary consciousness, directing its dynamisms. The occidental thought has been founded more and more exclusive on the senso-rational consciousness, considered, until recent times when, under the concept of unconscious, the originary consciousness, the mystical one and part of the superconsciousness were grouped the only one expression of consciousness. And really, the occidental science, today vastly penetrated also in the East, is prevalingly senso-rational, even if, necessarily fed by the other three levels of consciousness. In front of it, today a "science of the beyond", that is, beyond the normal limit, a science of the informal, is standing out, but nevertheless, as a science, it must necessarily integrate with the formal consciousness. A true and effective approach to the reality, if what we have said has some foundation, can be attained only with a balanced and complete interaction between the four levels of consciousness. We'll not have then, a new "science", but a new form of line and civilization, a new message that will join those already achieved in the human history by the great expressions of civilization in the East and in the West.

THE UNITARY INTERPRETATION OF THE WORLD THROUGH VEDANTA AND PARAPSYCHOLOGY

Giulio Cogni

It may be useful to recall the attention of the parapsychologists to the millenary interpretation of parapsychological phenomena, that was adopted by the Vedic tradition, and specifically by the highest philosophy and its consequent praxis among the Oriental philosophies — the developed Yoga on one hand, the Vedanta philosophy (from the Upanishad onward) on the other. It is a philosophy of millenary tradition and experience, that can be regarded perhaps as the deepest in the world. According to this deep insight, the *siddhis*, that is, the super-normal powers, spontaneously arise as soon as the normal relations of the Ego (*aham*, *Jiva*, *Jivatman*) with the Non-Ego, that is, of illusory objects with illusory subject, are suspended, and the situation of Identity (*Samata*, *tattva*, *tathata*, *satcidananda*) or return to the Being, the One (*sat*, *ekatva*, *advaita*) that is obviously the true Self (*atman*) the universal Being of all existence (*Bhava*, *jagat*) is reformed. It is similar to the Unity of being that we experience in deep sleep (*Supti*) which is the same for all existence. Obviously the so-called powers are, in this perspective no powers at all, but on the contrary a true, real renunciation of all possessiveness, or *Wille zur Macht* on the part of the personal self. It is indeed the profound experience also of the great artists as is particularly recalled by the Indian Aesthetics of *Abhinavagupta* and other theoreticians like the contemporary *Ananda Coomaraswami*.

—only because genuine Art is always a song that arises by plunging into the unitary Being of the Self of all appearances and form. The same is true of the intuition of the scientific genius as well as of the great actions of heroes and saints that are accomplished in obedience and puja before the unitary Being of all existence. It is fundamentally the experience of a supreme and sincere Love, when one arrives at, through the bhakti as supreme expression of kama (as remarked by the true Tantric tradition) at the point of feeling oneself no longer separated from or only possessing others and other things, but just the beloved selves, the things, the universe, in the awareness of the universal Identity of Being. Sarvabhutastham atmanam, sarvabhutani chatmani- iksate yogayuktatma sarvatra samadharshanah.¹ The Liberated one "sees himself in all beings, and all beings in the Self" he sees, joined to the Yoga, all the same everywhere. Properly, he no longer sees only the things and creatures, he is them. Being is one, the appearances are endless, but they are One because they are the endless Being. It is thus that all impediments to the communication between the creatures disappear, and no more separation exists because, beyond the illusory analytical distance of space and time, in the universal Self of Being (Parmatman, also the transcendental-Ego of German Idealism) there is only the presence, the universal, cosmic and supercosmic consciousness, that is the Divine Existence of all, only as being, not as perceived object.

Between me and the rose there is a difference but no diversity. we are both translations of the same harmonious Identity. In fact, duality, distinction (bheda-abheda) multiplicity as final separated things are only thoughts. If we realize the One Being without thinking about by a living experience from inside, all separating duality vanishes. we become aware only of many various appearances of the One. It is the experience of love. When it is made possible, joy (ananda) arises.

The essence of Yoga and Vedanta is the interpretation of the world in our daily experience as playful illusion (*mayalita*) of the multiplicity that is in itself universal Identity (*sat, samata, kevaladvaita* by Sankara). As the multifarious colours of our visual experience are only a play of refractions of the sunlight, that is indeed at the same time sunlight, and universal play of colours, as the manifold organs and structures, tissues, cells of our body we experience them only as one body of unitary Life from inside, so there is no interior Identity without exterior multiplicity, no exterior multiplicity without interior Unity, because the Being of all multiplicity is One, and the One is the multiplicity itself. For the Vedanta as for Buddhism the world is only an immense fantasy of a pure self (*Atman, Brahman-atman*) that is also essentially the Buddhist *sunya* or cosmic emptiness. Because of its fundamental Unity, it appears to our minds as an extremely logical world of multiple structures.

As a consequence of being and not only knowing or thinking the existent forms, the apprehension of the world is no longer only a seeing (*iksan*) but a true clairvoyance (*darsana*) because it is no longer a bare perceiving things from outside, but a being, the things themselves. I do not just see the girl or the tree but I realise their Being itself, because it is essentially the same Divine Being that I am, and on the part of Being if not on that of seeing I am it, as I am the universe as well. "*saivatham na ca drisyavastu it*" as it is said in the *Manisa Pancaka* of Sankara. I am it and not the perceived object, only as perceived. Just as it happens in art and in supreme Love, we can also of course perceive and feel from outside but we are at the same time, in that peak-experience, the object, the creature as experiencing it and himself from inside as in absolute harmony with and in the universal Self or Being (*Paramatman*).

A lyrical expression of this supreme vision is revealed in the verse of the hymn of Sankara

that —but just there lies the big difficulty for the ordinary man —to realise the universal self, or non-Ego, by experiencing oneself and reality not as an object of thought, but simply as Being. It was called subconscious by Western psychologist ; but it is not indeed something that is on this side of consciousness, it is the universal superconscious Presence, that is both sub/and supermind (Aurobindo) and also mind as well, as simply all-pervading Presence or One. At least, if consciousness arises in myself, who am made out of food, how would it be possible to conceive that this consciousness would not have been potentially there in my food, as well as, in all perceived things, as it is potentially there in my sleeping body ?

From such universal principles of the vision of the world in the Yoga and Vedanta, a multitude of consequences could arise.

The first, as it is told in the sacred books is the real possibility of telepathy and clairvoyance in all possible extensions. If I could go back to the Being itself, and become what I essentially am which is the Being it is clear that Being is everywhere and forever. I will be no more myself, but the Being itself. Man or animal or vegetable existence, all is in itself being, and it is essentially the same everywhere, so that telepathy and clairvoyance can happen to men, animals, vegetables, all the same as a consequence of the omnipresence of all. But just as happens to the artist, who contemplates reality as dynamic self-creating forms, things normally appear to the clairvoyant feeling as illuminated and engendered from inside. It is indeed the vision of universal Being as Identity that reveals itself in the great genuine works, and also constitutes the liberating power of art.

Another consequence is that some flashes of clairvoyance or telepathy of also physical power can arise in every creature, because all creatures are fundamentally the Being. The more one forgets oneself by merging into the Being and dissolving the illusion of egoism, the more the powers of the Yogasutras

arise as well as a consequence of a well-founded saintliness and renunciation to the illusion of a merely personal being.

But the traditional culture of the Hindu-philosophy rigorously insists on the danger of these powers (siddhis) for the common man and (Ego is not totally extinguished even by the greatest saint) to the morbid search for prominence and personal power. To seek these, to cherish them, is a sign of egoism, that arises especially by so called mediums, since they are only incidentally endowed with such possibilities because of their morbid nature ; they become easily proud of them and consequently either lose their "powers" later or they alternate between moments of foolish egoism and genuine moments of forgetting of self. The same danger does exist for everyone, even for the guru or the scholar. "Such a searching for occult powers is looked upon with disfavour for the most part by spiritual teachers in India, because it belongs to inferior planes and usually pushes the seeker on a path which may lead him very far from the divine ." Much more : "The meaning is that the intercommunication, that already exists at the level of the unconscious, does not signify in itself a true liberation from the impulses of some sub-human chaos of egoistic instincts and desires."³

Another consequence is that what normally is considered as the paramount phenomenon – the mediumistic performance – and emerge as a marvellous or strange happening in the ordinary trend of life, is in itself perhaps no more clairvoyante than the great vision of genius in philosophy or in art ; so that a musical revelation like some page of the Wagnerian Nibelungenring, could be considered perhaps as of great novels could also be acknowledged as true works of clairvoyant insight. Such stories tell outlines of life of some period of terrestrial history but their outlines are normally the same as those of some diviners, who tell us what could happen in the future according to the living logic of all things becoming, contemplated in their universality. They never tell the exact

date or the exact place of the future happening. They forecast to us only the fatal happening of the Divine Being in the play of the world. This may explain the troubling phenomenon of the so called precognition much better than some strange theory on the inexistence of Time, or predisposed immobility of all things where we would only perform a strange journey through Space. Fatality would result from the unitary insight into the One Being as the logic of Being itself, exactly as in the physics, physique, and psychic are for a final insight not necessarily predetermined but self-determined (svayambhu), because Being is not a dead object, but Self-existing and Self-engendering in Itself.

Another consequence is that these powers are not powers of man, but only of the being that is of Brahman-Atman of God. They are just the dissolution of the personal Being, as in art and love. All egoism of artists and mediums, all proudness of them, is only a human obstacle for their performance, the biggest of them are indeed free from such sins at least for the major part of their lives.

For one of the most famous clairvoyants of today, Gustavo Adolfo Rol of Truin "every thing has its 'soul'" he does not trust spiritualism, that tells us of insular souls beyond all terrestriety, he realises the Presence everywhere, "in a stone, a leaf, a thing, also in the apparently lifeless things"⁴. As Apa B. Pant once declared, the true Yogi "pours his 'self', into every thing, a stone, a tree, an old man, a young child, a dead body, a bird, a cloud even into a sound, a whisper, into rain, floods, disease, joy, everything thus not apart from himself, in tension or conflict with himself, but is his-own-self"⁵.

So, the true Yogi is no more himself, but the universal being in all beings. He could give his own body as food to all creatures, as it is told of the incarnations of Buddha, and experience, by this feeling "equal" in all, the supreme joy (ananda).

As for the phenomena, they are in themselves only direct

manifestations of the being ; that could appear beyond the illusion of ordinary limitation and determinism. The good medium is, in this sense, only an instrument of Being, which doesn't operate, as ordinary man, as an impediment to the possibilities of Being, by intervening with his own Ego. "These supernormal power are not considered by the Yoga philosophy to be miraculous interferences with the laws of nature". The interferences are, much more, originated by the limitations of our little egos, with their superstitious concepts of the limited nature. "What appears to be a contravention of the physical world is only a supplementing of it by the principles of another part of the cosmic order.....The attractions of unlimited physical and intellectual power were perhaps employed to.....take to the higher life. The foolish always seek after signs" (Radhakrishnan)⁶.

That means finally, that parapsychological research is not irrelevant but perhaps a true search for revelations of the Divine Being, if it is not employed only as experimental curiosity or for the search of new powers of man, in order to augment his *Wille zur Macht* and egoism.⁷ It would only be necessary for the science to make *Macht* and egoism. It would only be necessary for the science to make contact with the deeper insight of the Orient, that can furnish the most logical explanation of Phenomena, which, if only considered in the normal panorama of pure physical objectivity from outside, could never reveal their true nature. It is the nature of the *Essentia* and not of the *Apparentia Mundi*. They are signs of the Unity or Oneness of Being—*satya*, *tattava*, *advaita* - revelations, as it were, for the common man of every time, but especially for our Godless time of the Divine Sat of Existence.

NOTES

1. *Bhagavadgita*, VI, See also our Introduction to our Italian translation in the original rythms, Ceschina, Milana, 1973.
2. From the *Manisha Pancaka* of Sankara, in our own trans-

lation. See also our paper, *Due Inni di Shankara* (with Italian rythmical translation and commentary) in the florentine review, "Citta di Vita", n.6, 1976 Text and English translation in T.M.P. MAHADEVAN, *The Wisdom of Unity of Shri Shankaracharya* (with commentary), Ganesh, Madras, 1967. It results clear from this and other numberless expression of Sankara that the meaning of Advaita Vedanta is the One as also manifesting itself in the Feast of the manifold appearances, and not only the One as negating the multiplicity, as it was opposed for instance by Rabindanath Tagore and Shri Aurobindo. As to the *siddhi* or *vibhuti* see, *Hymn to Dakshinamurti : siddhyet tat param astadha parinatam caisvaram anyahatam*. As T. M. P. Mahadevan explains, *The fruit of Vedanta is All-self-hood (Sarvatmatva). By meditating on it and by realising it, it "will be achieved, again the unimpeded supernormal power presenting itself in eight forms"*. *The Hymns of Sankara*, Ganesh, Madras, 1970. See also of the same author, *The Philosophy of Advaita*, Ganesh, Madras 1957. As to the eightfold powers see, PATANJALI, *Yogasutra*(III) with the commentary of Vyasa It. transl. of Corrado Pensa with Introduction, original editi. Calcutta : also Rama Prasada, *Patanjali's Yoga Sutra with the commentary of Vyasa and the gloss of Vacispati Mishra*, Allahabad, 1910. Other Ed., *The Textbook of Yoga Psychology* by RAMMURTI MISHRA, Julian Press, New York, 1963. A classic among the Western Studies on Patanjali is J. W. HAUER, *Der Yoga, ein Indischer Weg zum Selbst*, Kohlhammer, Stuttgart, 1958. See also GIULIO COGNI, *Il momento parapsicologico nello Yoga della Bhagavadgita ein Patanjali*, Rass. It di Ricerca Psichica, Roma, 1973-74. The It. Ed. of Corrado Pensa is edited by Boringhieri, Turino. 1962. For the classic tradition J. VARENNE, *Le Yoga et la traditon hindoue*, Paris, 1973 ; J. VARENNE, *Upanishads du Yoga*, Paris, 1971.

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As to the concept of art in Indian Tradition, see *Indian Aesthetics and art Activity*, Indian Institute of Advanced Study, Simla, 1968, with contributions of N. V. Banerjee, Shyamala Sharma, Ajit Mookerjee, K. Krishnamoorti, R. K. Sen and so. For *Abhinavagupta* RANIERO GNOLO, *The Aesthetic Experience according to Abhinavagupta*, *Serie Orientale*, Roma, 1956 and Benares, Chowkhamba, 1968. Gnoli has edited with Italian Translation, *Tantrasara*,

Boringhieri, Turino, and Tantraloka, Utet, Torino, 1972 (Essenza dei Tantra and Luce Della Sacre Scritture). Of Ananda Coomaraswamy, particularly. The Transformation of Nature in Art, Dover Publ., New York, 1976 and also Hinduism and Buddhism, both transl. into It. by Rusconi, Milano. See also Indian Aesthetic by K. C. PANDEY in S. RADHAKRISHNAN, History of Philosophy eastern and western, All Allen London, 1952 ; also It. transl. by Feltrinelli, Milano, 1967.

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3. Quoted from "Bhavan Journal". Bombay 16-1-1977. See also SRI AUROBINDO, The Life Divine, Ch. XXVII, XXVIII ; The Synthesis of Yoga, Ch. XXIV ; The Supramental Sense, Ed. of the Centenary, Pondicherry, 1972, the former also in It. transl. by U'balcini, Ed. Roma, See also GIULIO COGNI, La Parapsychologia in Sri Aurobindo, Rass. It. di Ricerca Psicica, Roma, 1972.
4. "Gente", Milano, 5-12-1977. On Rol see LEO TALAMONTI,

Gente di Frontiera, Milano, Mondadori, 1975, and the former, *Universo Proibito*, Mondadori, Milano 1966
 MASSIMO Indrù, *Dimensione Seconosciute*, Milano, Sugar

- 5 APA B PANT, *The Mind of Man*, a lecture held at Florence, now printed in *Surya Namaskars*, Sangam Books of Orient Longman, Bombay
- 6 SARVEPALLI RADHAKRISHNAN *Indian Philosophy* II/VIII, quoted above
- 7 For a general view of the parapsychological problems by the author before his awareness of Indian thought see GIULIO COGNI *the Unity of Nature*, in *Does Man Survive Death?* ed by R. Garrett Helix press New York 1957

N. B. This paper aims to be only an introductory point of departure for the study of the problems. It deserves to be continued by a scientific and particular exposition of the most important statements of the literature on Yoga Vedanta and Buddhism principally in the fields of Yoga and Tantra: the foundation remains logically the Advaita Vedanta of Sankara or, *mutatis mutandis* of Mahayana Buddhism: outside of them it is easy to fall into empirical or mythological view that could be also true in their symbolical limits but also divert into superstitious beliefs and concepts that are also to find not only by religious faiths or ancient science but also by modern scientific approaches that are equally valid in themselves as partial but not as final conclusions as they are normally accepted.

The fact that the expression of what is experienced from inside can only be symbolic just as we would interpret verbally what happens in our body without knowing any scientific anatomy is quite normal. It is the same as in the Art: a lyrical expression or a reality, that is not the same as it appears from outside to our senses or intellect. Symbol means obvio-

usly some possible vision or objectivation, but only as lyrical expression in the Unity of Being. This is surely a difficulty for scientific inquiring of the reliability of phenomena. 24 can become 42 and so on. But the true point of control lies in the essentiality of the expression, in its correspondence with the gist of the thing, as in the Art.

The argument is obviously presupposed by the Vedanta, whose philosophy and science is also intuition and poetry.

KNOWLEDGE OF HIGHER TRUTH

Dr. Pandit G. Kanniah Yogi

The word 'Para' represents 'higher' and 'Vidya' means 'knowledge'. So Para Vidya means knowledge of higher truth. When we say 'higher' it automatically follows that there is a lower knowledge called 'Apara-Vidya'. In the Vedas and Upanishads, the difference between these Vidyas is clearly indicated. Apara-Vidya pertains to the phenomenal world and Para-Vidya expounds the knowledge of the higher planes. Apara-Vidya, according to Vedantic, Yogic and Spiritual Sciences deals with transitory, illusory and perishable objects. On the contrary, Para-Vidya dwells upon eternal bliss and Supreme Knowledge.

From time immemorial great sages, seers and adepts have been advising people to follow Para-Vidya, which is "Shreyas" (the beneficial) and attain eternal bliss. This is because there were cases where the spiritual aspirants had burning desire for supreme knowledge and followed such advice. For instance, Nachiketas, told the Lord of Death who is the Guru (Preceptor) when the latter offered several attractive boons in order to avoid his question regarding "What happens to the man after death?" He was not interested in any of those boons promised by him (Yama) in preference to the answer to his single question as the so called boons were bound by time and space. Seers and Sages all over the world have been instructing people who attend spiritual meetings and religious congregations on the importance of Para-Vidya, but the response

has been rather poor.

Bhartrihari, the poet philosopher in one of his shlokas expresses his surprise as to why people who listen to dynamic spiritual lectures with rapt attention do not follow the method taught by the exponents of higher wisdom and attain illumination, when they daily see births, death, sufferings, calamities etc. occurring in their very presence. Vedantists answer this question by saying "it is all due to Maya which is very powerful and difficult to cross"

Long before the Western Philosophers discussed that there is a greater and permanent pleasure that man can enjoy by dispassion and detachment to worldly objects, our Rishis had expounded in the scriptures, the futility of Apra-Vidya and the supremacy of the Para-Vidya. Dr. Rhine and his followers after a deep inquiry into the depths of the mind have discovered that there is a greater pleasure that man can enjoy by detaching himself from the worldly pleasures.

Just as the existence of atoms has been proved, it has also been proved by investigations and research that man lives not only in the earthly plane, but also in six other subtler planes, in the last of which he enjoys the eternal bliss. Even now there are Jeevanmukthas (the Liberated souls) who, while leading family life enjoy the greatest pleasure. Such God-men are rare. The behaviour and gait of such Stitha-prajnas are clearly explained in the last 18 shlokas of Chapter II of the Gita.

The reason why man does not turn to Para-Vidya has been explained differently by different religions. Some say if Para-Vidya is followed by all and sundry, which is impossible, then there will be no creation at all. This is a baseless concept. Another concept is that God, the Creator Himself, is playing the mischief by keeping man in illusion, as it is his lila or Divine sport. There are similar ideas which are neither rational nor scientific. Such thinking have no scriptural sanction.

The truth is that man is the sole cause for his wisdom or ignorance and God, who is the embodiment of mercy and all

that is good, cannot and will not wantonly keep a man under the spell of Maya. This point has been stressed in the Gita (Chapter VI-5). "The self is the friend of the self who has conquered himself by the self but to the unconquered self, this self stands in the position of the enemy like the external foe"

Iccha Shakti (desire), Kriya Shakti (action) and Jnana Shakti (wisdom) are the three powers which control man. In modern language, desire is called the 'will force'. The cause for desire is illusion, which in turn is due to ignorance of one's inner powers. It is on account of this ignorance (or ajnana) that one is attached to worldly objects under a misapprehension that they give permanent pleasure ; when they themselves are transitory, how can they give eternal pleasure "

Now the question arises as to when these worldly-minded people will turn to Para-Vidya. The answer that is given by a section of people is that when one is satisfied fully by enjoying all the worldly objects and gets disgusted with them, one will give up the desire for such fleeting things and will begin to enquire about higher wisdom (Para-Vidya). This is not wholly correct because by enjoying the worldly objects more and more one would want them more and more. This statement is confirmed by scriptures, where it is stated that just as "fire cannot be extinguished by pouring butter into it, so too, desires cannot be satisfied by enjoying the sense objects"

It is only by practice of Yoga and renunciation that one turns one's mind towards Para-Vidya. The desire to practice Yoga and attain supreme knowledge comes only due to one's ascendance in Parinama (or Evolutionary process of the soul) or by having a darshan of Mahatmas or Godmen at the appropriate time.

Idol worship, repetition of mantras, chanting of Vedas, performing of yajnas (sacrifices) and homas etc. which are motivated by self-centred desire constitute Apra-Vidya, while practice of Meditation, Atma Vichara and Samadhi come under Para-Vidya.

INTEGRAL YOGA

Dr V. A. Sharma

All religions lead to the same goal. This has been the valid experience of greatest saints in India and outside. This means that any aspirant can choose any path suitable to his frame of mind for making a beginning, but no path is exclusive or isolated throughout. In due course, all steps are essential for a real progress, some of which might have been emphasized elsewhere. This has found a very powerful expression in Aurobindo's 'Integral Yoga'.

To explain the point further, for instance, an aspirant adopts the path of knowledge. He cannot dispense with Bhakti and Karma altogether. When he launches on his journey he starts from one of the many plane of his being: intellectual, emotional, vital, etc. But to achieve a complete success the remaining levels also have to be gained and transformed. Communion has to be established between the personal and the cosmic at all levels.

Otherwise the development would be incomplete. The Rakshasas and Asuras of our ancient time are illustrations of this thwarted spirituality. When the emotional and vital planes are chosen as starting points for spiritual practice and activities, naturally the rajasic disposition is at its back. It is rather action-oriented, having to do with concrete objects, ritualistic, as explained in the Gita. It is here that idol worship gains importance. And Tantric way of worship certainly accepts this, to whatever faith it might belong. Even the non-

orthodox systems like Buddhism could not totally discard idol-worship. In its fundamentals, the Tantric worship is therefore Hindu in character and originates from the Vedic tradition of Sacrifice. There are 64 Tantras and the Buddhist (Vajrayana) Tantra, etc. come under Upatantras. The "Kularnava-Tantra" (II-2), III-82) mentions mainly six of them: Saiva, Vaisnava, Durga (Shakti), Arka, Ganapathya, Indu (Jaina). Even religions like Christianity and Islam could not entirely dispense with image worship. It is essential for concentrating the senses along with the mind in the worship, as it affords a tangible support on which their activity could be focussed.

We can notice the features: Achara, Upachara, Vichara and Prachara present in the religious life everywhere. The word Tantra has reference to the Shakti-worship while Agama to the Saiva-worship and Samhita to the Vishnu-worship. Etymologically it means (tan- to spread) a widespread ritual involving manifold items such as Yantra (diagram) and Mantra (Charm or spell). Shodashopachara or sixteenfold worship is our ritual convention.

Samaya, Kaula and Mishra are the main streams in the Tantra-worship. There is also a twofold classification such as Vama and Dakshina. For example, when the Shakti (supreme power, Feminine in conception) is to be worshipped in the form of a woman, the followers require a woman in flesh and blood and similar other things. They indulge in Bahyapuja. But the Samaya or Dakshina way is symbolic in its approach and preferred by great saints like Sankara who prefer Antarapuja.

The Tantra way thus consists broadly speaking, of Upachara to the deity in the form of Puja of Chakra (the nerve-centres (bindu-vyuha) in the body as well as Yantra, etc. together with mantrajapa and stotra. The "Tripurasundari-mantra" consists of sixteen sounds and it is grouped into Kadi-Vidya, Hadi-Vidya etc. The result achieved through the

Tantra, Yoga and Vedanta methods is not much different. As already pointed out, the goal of Tantra is the establishment of *Sikya* between the microcosmic and the macrocosmic aspects of Being, besides worldly happiness.

The Yoga which is pre-occupied with the eightfold discipline of the system, bodily and mental, aims at *Kaivalya*. The Advaitavedanta teaches *Jivabrahmasikya* through *Vichara* or enquiry. The yoga with its eightfold training comes under *Acharya*.

Prachara is common for all paths. This refers to the propagational aspect. It is also one of the five *kriyabhaktis* incidentally. As already pointed out no path can be isolated. Each meets the other at some point somewhere.

The Upanishads form the basis of the tantric worship. There are more than thirty of them of which the identical passages come under *Advidya*. The Upanishads again speak of two classes of *Vidyas*—*Para* and *Apara*. The knowledge of the Vedas etc. is *Apara*, and through *Para*, one attains to the *Akshara* Imperishable. *Para* is the highest, best and most perfect. Whatever path be followed, ultimately what takes place in the Spiritual experience must be similar. Truth is one. The current of consciousness and life is given a constant inward tendency. All these paths whether Tantra, Yoga or *Vichara*, lead us finally to the Self. For example, the very word *Para-Vidya* is the name common for the tantric and the Vedantic paths.

The technique of interpretation of Shrutis with *Lakshana* is also adopted. The *mithyatva* of the universe is upheld. This shows that as far as the Shakta-tradition is concerned, its literature is only a figurative and poetic restructuring of the Advaitic perspective. The Tantra, in general, is essentially realistic, though its dualism is ignored and dismissed, whereas the Advaita is idealistic and non-dualistic. The Tantric *Para* is still delimited by *maya* in the form of *Karma* to be created. The Brahman of Advaita is beyond even this.

The Advaita Vedanta describes its maya as Daivashakti; Bijashakti, etc. This is to explain the concept in terms of Shakti of the Tantrikas to which the Advaitins need not have any objection. Again the Yoga of Patanjali describes Avidya in such a way that it is similar to the concept of Adyasa of Sankara. This, in brief, shows that the concept of Para-Vidya has an integral dimension also, which may be seen symbolized in the description of the grand and awe-inspiring Virat-svarupa of the Goddess.

TANTRA & PARA-VIDYA

S. N. Khandelwal

"This Atman is unattainable by the weak" Powerless men may vainly aspire for attainment of Soul. But self-attainment is the fountain-head of bliss and also a treasure-house capable of meeting all wants of life. Only the brave can march on from non-self to self. The true heroes are possessed of an absolute concentration for hitting the target and also must have eliminated the six enemies. The true worshippers of Shakti stand like the mountains, forbearing like the trees and always ready to lay down their lives for their objective.

'Shakti', the power, is the most adorable deity in the Shakti Tantra. In material life, man is busy in accumulating various kinds of powers—power of money, union, science and learning, etc. In his journey of life the only object of human craving is power. The measure of power attained determines the amount of human joy and sorrow. In this creation or even beyond it, all the experienced powers are but the manifestations of only one supreme power. This single fountain-head of power is the sole custodian of power from whom emanate all the brilliant rays producing multifarious variations of endless powers. All these variations are basically one and the same. This basic power in its totality is the power of Godself and in its individuality that of each conscious individual self. When self-power is activated in the individual by his experience of it he attains unison with the centrifugal power-house—the power of the beyond. In other words this is the 'Paraham-Vimarsh'

(Science of super-self) of the Shaivism.

Expressing his views on the methods of how to attain self-hood or God-self, Maharshi Bhrigu has accepted Tantra as the very core of Para-Shakti. Tantra enjoys a unique place in the other most important achievements of ancient India. The Vedic thinking lays much importance on dissociation from Nature. At the same time it invokes to dispel "Maya" which is only its different form. But Tantra Philosophy recognises nature as the most important means. According to Tantra, Shiva meditates on His form reflected in the mirror of nature where He recognises His self. This process of the Tantra analyses each atom of man and proceeds on and on. Each fibre of its pursuant, the Sadhaka vibrates with the joy of music and swells on to join and merge in the ocean of bliss.

Tantra neither makes the Sadhaka a dry knower nor even dependent like the Bhakta. Its sadhaka is not overwhelmed like the Yogi in his tremorless meditation. Floating in the current of supreme power, the power of the Beyond, "Para-Shakti", he enjoys the bliss of the enlightened self for his Pragyan or super-mind as achieved in Samadhi.

Para-Shakti, the power of the beyond, is a conscious stream, full of thought and reasoning. This is the wave of bliss born out of the knowledge of its one-ness with the Eternal Bliss Param-Shiva. Siddha Punyanand Nath realised this power as "The undercurrent of conscious thought". Shakti volunteers to create this world on its own bosom. But it again devours all the elements and absorbs the manifested world within itself to become again absolutely desireless wanting nothing.

The Whirlpool of consciousness and bliss (Chit and Anand) is the eternal joyful play and the one of desire-knowledge-action in this world. The point of their conjugation is the gateway to the domain of power. This is the middle path. This is the middle current running between life and death. The Immutable State is not influenced by imagination, reason and desire. Still, like the light of the lamp, imagination,

reason and desire emanate from it. All these have no place to stay there. Therefore these are shot forth. This is the imagination of the Immutable, the desire of the desireless, and the passion of the passionless. They alone are lighted by desire who accept it as true. This all is just a hilarious sport. The primordial power (Adya Shakti), gradually assumes the forms of Yoganidra (Yogic sleep) and Kalratri and finally that of the power of Maya. God, the almighty is the neutral witness of this sport. All forms of action are caused by Shakti. The act of seeing is consciousness and the hilarious sport is the expression of bliss. The evolution of desire into action is like that of the world into its meaning. In the act of desire Power is prone to expression. In the act of knowing this power is only half-expressed but it is fully expressed in the flood light of action. When the supreme power (Para-Shakti) inlaid in the supreme element (Parami-Tatva) starts throbbing it assumes the form of an equilateral triangle. The current of power flowing from the Immutable state into the triangle and contained there by the triangular form of power serving as its container. This triangular power-container then uses this stored power as its own and gives birth to the phenomenon of this world. The power of the supreme thus absorbed in the triangular container of Shakti gives birth to the countless universes. The Vedas have called Ravi and Prana as Aatva, Surva, Agni, Som & Chandrama. All that is perceptible is Ravi. The supreme power (Para Shakti) is working in all these forms. By accepting the equivalence of matter and energy the scientists have also corroborated the Indian view. Scholars like Cooper, Sir William Crooks, Oliver Lodge never considered matter as independent. Matter cannot act independently. The scientists found that when matter is transformed into energy it acquires a throbbing power capable of all actions at all times, and this power is the the root power behind all actions in this world. Prof. Hecker considers energy to be self-conscious in view of an infinite expansion, pervasion and

existence of matter. Rayi of the Vedas is called matter in science. Prof. Bookner has revealed the existence of this sport of energy existing in all the states of matter. Dr. Greyer has also confirmed this view. Shakti-tantra discovered that this body is matter. All the functions of this body are caused by the conscious force in the body. None can join the current of that conscious force until he disconnects himself completely from matter. This is called the destruction of body-consciousness in the Yoga Shastra.

When in the process of creation this force unites with matter, there starts a throb in the world phenomenon. Here it is called nature. United with matter and busy in the act of counting the sequence of time, this force is called Kali. Some hold the opinion that in its primal state this is Adya Shakti. In slightly disunited state it assumes the forms respectively of Yogamaya and Mahamaya which creates this world. When this force is neither submerged in the Supreme element (Paramatva) nor busy in generating this world, we discover its equilibrated state. According to Tantra, the equilibrated state of this power is called virgin. This central power named virgin, is accepted as an object of worship in Tantra. A complete surrender to the virgin current of power flowing between life and death, creation and destruction eliminates their emergence.

The philosopher Herbert Spencer poses a question. 'Does an effect cease to be? Will it incessantly continue to alternate between the forms of Particular and non-particular? Will it constantly continue to flow on in its eternal effects? No, not so! Effect has an end. An effect is an equilibrated state.'

The equilibrated state of the force is the middle path. Goutam Buddha spoke of the virtues of the middle path. From the sages who visualised the Mantras to the modern tradition of siddha, all universally acclaim it likewise. Tantra also accepts this equilibrated state. This is the true worship of the Shakti. Mahamaheshwaracharya Utpaldev has also

spoken about achieving the eternal bliss through the middle path.

According to Tantra, there is a triangle in the front of the body with its mouth turned upward. There is the sleeping posture since the two leaves on the side cover the third in the centre. The third leaf erects itself pushing aside the other two covering leaves by the charge of conscious power gifted to the disciple by his Guru. This unfolding or awakening of the third leaf lets the flow of the middle current. The other two leaves on the sides are related to life and death. The middle leaf is called 'Moola' or the Root-power. This Moola is closely attached to the central point of the triangle. This middle current flows upward after tearing open the mouth of the triangle. The central point of the triangle is Medhya which is the vital source, Prakrit Mooladhar. This is quite different from the Mooladhar of Yoga. The central point is truly the lake of the sushumna -Sushumna Hrad. There runs a vein called Nairit from this central point to the Brahma-randhra of the Sahasrar, joined below with Mooladhar, it runs upward right up to the conscious-space, chidakash. The sadhaka concentrates all his consciousness on this central point and centers into the space of supreme power.

The Sufi saints of the middle ages have also indirectly had some glimpse of this 'Nairit Shira'. They have described this vein as Rage Keemas. This is symbolic of their practising the cult of Shakti.

THE PURUSHA-SUKTA OF RG-VEDA

Sri Ganesh Thite

Purusha-Sukta is the most important of all the Suktas in Rg-Veda so far as the history of metaphysics is concerned. This Sukta deals with ideas on the creation of the world. In this article I shall refer to a book "PURUSHA-SUKTA-PRAKASH" written by Dasopant Goswami of Maharashtra (1551 A.D.) who had been an erudite scholar of Vedanta. He wrote much in Marathi where he excels most in his famous books, viz., Geetarnavah, a translation of the Gita in Marathi verse. He wrote in Sanskrit also. He is highly esteemed for his following books : Advait-Sruti-Sagarah, Naikani Stotran, Desopanisad Bhasyani, Siddha-rajagamah and Purusha-Sukta-Prakasah etc.

In his commentary on the ninth Sukta of Rg-Veda of representing the non-dualistic Vedantic view, he observes in his "Purusha-Sukta-Prakasah" that the Supreme soul has been very well-described in Purusha-Sukta by such words as 'thousand-headed, thousand-legged, and thousand-eyed' which only suggest the innumerable heads, legs and eyes of the countless bodies. He created and entered after he had resolved to multiply, into many. He pervades everything and exists in our body covering a space of 'ten fingers' between the eye-brow and the Brahma-randhra. Brahma-randhra is a passage through which He enters as the individual soul at the beginning of the creation and by which liberation is also attained. This passage is also a place where the 'Jivatman' stays during

Samadhi. Whatever appeared as form, name and action in the past was nothing else than this Purusha who alone grants growth by food and also liberation by knowledge. He is Paramatman or the Supreme-self by virtue of His being the cause of creation, its maintenance, and dissolution. He is therefore worthy of the highest praise on account of such a unique excellence. He is known as "three-legged" representing "AUM" which consists of three alphabets, viz., A.U.M., of these three, the gross elements symbolise the first leg and the subtle elements the second. (The third leg will be discussed later).

He exists in this way as an Immortal beyond the heaven after having formed the basis of creation and its maintenance ; and because he remains absolutely detached from actions and their effects. He is full of eternal bliss. In such a state of existence He is absorbed in the "sound sleep of Yoga" where no attachment is possible. When the moment of dissolution comes, He wakes up from that state of "Unconditioned" existence and exists on this third leg known as 'M'.

God Shiva destroys everything at the time of Cosmic deluge when the whole creation dissolves in water. All the elements merge into their respective cause. Water in ether (Taijas) ; fire in air ; air in ether ; ether in ego (Ahamikara) ; ego in Cosmic intelligence (Mahattatva) ; the Cosmic intelligence in the unmanifested (Avyakta) ; the unmanifested being the support of knowledge of Mahamaya (Cosmic illusion) ; and Mahamaya in "self-statehood".

From the supreme self was produced Virat, possessed of five elements. From Virat was produced Brahman, the Lord. He became distinct from the cause with a view to creating the universe. Then come the earth and other objects. The Supreme-self rests absorbed in His own nature by the power of Yoga-nidra, and at the time of creation gives up his blissful absorbance and lifts up his pure consciousness merged in His self to be now in a conditioned state. This conditioned state

was produced from pure consciousness which gave birth to the unmanifested. From the unmanifested was produced Mahattatva or Cosmic intelligence. This conditioned state is merely an imposition by the reflection of the unconditioned. Mahattatva produces Ahamkar (ego) which has three attributes viz., Satvik (serenity), Rajas (activity), and Tama (inertia). The first of these attributes predominates in the power of knowledge and, therefore from it was produced mind with five accessories ; the second predominates in action and therefore it produces senses ; the third predominates in materiality and therefore from it came out the five subtle elements which caused the five other gross elements. Of these, the property of the ether is sound ; those of water are sound, touch, colour and taste ; and those of earth are sound, touch, colour taste and smell. Men from the earthy mud was produced when the supreme soul entered into the former as fire and dried up the mud by His heat. He then entered into His creation for its expansion and created Gods, man and woman in his own image.

Having thus produced the creation, the Purusha decided to lay down His mortal body with a view to letting the created being enjoy life and attain liberation through self-sacrifice. He offered His own body for the sacrifice so that the Gods may appreciate the importance of sacrifice and perform it.

The gods performed sacrifice by offering Purusha as an oblation. There, the spring was the clarified butter as in this season there is a luxurious growth of leaves and flowers which all provide greasiness to the Havi, the summer was the faggots as it provided best to it, and the autumn was Havi as it is in this season the grain for oblation grows. The gods offered the said Purusha as an oblation to the fire and thus they performed the sacrifice. When other gods called the Sudhyas and learned sages saw this sacrifice they also performed it. From the oblation clarified butter collected from the sacrifice were produced birds and animals. To the doubts

as to wherefrom could there be any clarified butter even before the creation of cows and animals, it may be answered that He recalled the past creation by His own consciousness and created it by his resolution.

Then from that sacrifice where all was offered were produced Roa and Sana by virtue of his resolution to serve as means for offering the oblation into fire ; and also were produced Gayatri metre. Thereafter came horses, asses and camels who had their teeth in both their lower and upper jaws ; after them came cows and goats, etc. All these has been described by the commentator in appreciation of the magnificance of Purusha.

Here arises one question : What is the valid proof of the form of that Purusha whom the Gods made an object of their sacrifice ? What was His mouth ? What were his arms ? What were His breast and legs. To such a question the Commentator has referred to the great answers already given in the scriptures as follows :

At the beginning of the creation when the Purusha existed as a separate entity from His cause, the Supreme-self Brahma become His mouth. The mouth is an instrument of the expression of mind which represents the Sattik attribute or pure consciousness of the supreme and this is why : Brahmanas predominate in this particular quality. The Kshatriyas were born from his arms which are the instruments of action of that mind which predominates in the mixed attributes of Sattava and Raja ; it is therefore the duty of Kshatriyas to destroy the wicked and protect the good ; as the Brahmins represent the mouth it is also the duty of the Kshatriyas who represent the arm to offer food to the mouth and nourish the Brahmins. The Vaisyas were born from his breast and their mind is possessed of the mixed attributes of Taja and Tama ; and the actions flowing from it are of likewise nature affecting the normal behaviour accordingly. The Sudras were born from His legs representing the earth which is the foot hold of

the Purusha. The earth is possessed of the nature of Jam and therefore this attribute is most predominant among the Sudras. So far, all has been said about the birth of the categories, animals, mantras and the Brahmins who performed the sacrifice. How should one narrate the birth of the gods who were the objects of worship.

From the mind was produced the moon, the sun from eyes ; Indra and fire from the mouth ; air from the vital force ; space from his navel ; heaven from His heads ; the earth from His legs and directions from ears And thereafter came all these words.

Its twenty one Samidhas consist of five elements, five senses of action, five perception, five of vital force and one of the folycel etc. One should perform the sacrifice with the samidhas after having controlled and concentrated the mind on the Supreme self and riddden it of all the sins of nescience . and after having lit the fire in the vase of his heart by his self-efulgence and by a most purified well-wishing state of mind , and also after following to the letter all the precepts of his preceptor.

The gods worshipped the Supreme self by their sacrifices and thus supreme self is of the nature of sacrifice itself.

Though unconditioned, the Supreme should dissolve everything at the time of deluge by the knowledge of the preceeding creation, when fire is produced and whatever was conditioned becomes the sacred material for offering into the sacrifice. Action therefore holds secondary position in such a sacrificial rites in ancient time. Even today people perform these rites in the light of such a consciousness of self. Gods attained heaven by performing such actions. This attainment of heaven means the attainment of absolutely pure and eternally blissful state of supreme soul as illustrated by the attainment of such a state by the illuminates like Kapila etc.

I have very briefly presented the essence of Dasopant's views on the subject in his Purusha-Sukta-Prakash. Indeed,

it appears that the grammar and dictionary which was discovered by him in the light of self-knowledge and which is so very essential to a fuller understanding of his views was unfortunately totally ignored. He was least interested in the literal meaning of word but relied solely on the Vedantic definitions to interpret it freely.

His commentary deals with Para-Vidya as available in the Purusha Sukta of Rg-Veda and is of great importance for self-knowledge.

GUIDE TO SECRET KNOWLEDGE

Dr. Prabhakar Machwe

In the Purnas, there is a reference to a Vidya called "Parabala" Bhagavati Tripura Sundari preached this Vidya to Arjuna. It is supposed to "Sarva Sidhi Pradayini" (one which gives all results, fulfills all desires). The other reference in Sanskrit is to Paraloka Vidya (the knowledge of the other world). Actually, according to Hindu mythology, there are eight other worlds. The other view is of seven 'Lokas'. The first is this world and the rest six are the other worlds. The Hindus believe that after death everybody goes to one of these six worlds. In the Upanishads, there are two ways of going there and returning "Devayana" and "Pitriyana". In ancient India, Durvasha, Raghu, Dushyanta, Ravana, Muchkunda and others went to heaven with their bodies before natural death and returned safely, so believe the purnas. The ancients believed that there are some unknown, unseen and hidden centres of power, which control and guide the journey of the soul to the other world.

All this is esoteric and secret knowledge. But what is the rationale or historical evidence of this kind of knowledge of the supra-consciousness through the history of the Indian philosophy? To start with, we do not call our spiritual pursuit a mere 'love of knowledge', we call it Darshana. It has many layers—from physical sight to vision. There are detailed and prescribed effects of certain sights as good and bad, auspicious or ominous, according to time, space and category.

In Indian philosophy the basic four factors are Jagat (world), Jiva (Soul), Ishwara (God) and Moksha (Emancipation). In the 12th century A. D. Haribhadra wrote a work called "Shad-darshana-samuchchaya" in which Charvakas, Bauddhas and Jainas are mentioned as non-Vedic and Nyava-Vaisheshika, Samkhya-Yoga and Mimansa-Vedanta as the Vedic system of philosophy. Madhavacharya in his "Sarva-darshana-sangraha" mentions 16 darshanas. And yet Srikantha's "Shivadvaita" does not find a place in it. Generally speaking, they are classified under the two categories of theistic and atheistic philosophies. But all of them except Charvakas' "Lokayata" believe in some kind of 'other world'. The wisest course is "If soul is to be heard, let it be through Shrutis (Vedas); if it is to be reflected let it be through logic; and if it is to be sought, let it be through Dhyana".

The third Jiva (soul) is very important for Para-Vidya - Bhatrihari called the Supreme Soul or the Absolute as "Svanubhutyeka Manam" (one whose existence is evidenced only by self-realisation).

Vyasa in his commentary on Vedant opined that a doctor first encounters a disease, then proceeds to diagnose its cause, sees the general conditions of the patient and then finally prescribes a medicine. So, in spiritual science too, this world, its cause, the emancipation from it are the four strategies (Vyuhas) Patanjala Yoga-Sutras emphasize on the disciplining of the mind through 'Dhyana'.

Tadrupapratyayaakagrya Santatishchan Yanisprihah
Tad Dhyanam

Prathama Rangaiha Shadhirnishpayate Tatha.

(Patanjala Sutra 3.2)

(Dhyana is the concentrated or track single-minded flow of the intellect, after destroying the desire and lust for all other objects, and becoming one with the ideal objective sought after.)

Samkhya-Sutras have called it Ragopahatirdyanam--the destruction of all attitudes like affection etc.

Garuda Purana—gives another definition of Dhyana (The mind which is attracted only to its ideal and nothing else). This Dhyana is essential for consideration of the "Supra-knowledge". It can be achieved through idols. But one can achieve this state by uttering the name or a Mantra or by concentrating on the Chakras in the body or sacrificing oneself or dedicating to an ideal. This depends on how the preceptor guides, as it varies from person to person. But result is identical.

Cheranda Samhita (6. 1) gives three different kind of Dhyana :

"Sthulam Jyotistatha Sukshmam Dhyanaatha Trividhamvidhu
Sthulam Murtimayam Proktam Jyotistejomayam Tatha
Sukshman Bindumayam Brahmam Kundali Para Vevata"

Sthula (concrete), Jyoti (light), Suksma (Subtle) are the three kinds of Dyanas, The last can lead to the arousal of Kundalini.

Dhyanaabindu Upanishad says that "let the soul be the (arani) wood below, and Pranava be the wood above, and Dhyana be the friction which will lead to see the mystery".

"Atmanamarahim Kritva Pranavam Chottararanim
Dhyana Nirmantha Bhyasadev Pashyenni Gudhavat".

In this Upanishad, 105 Shlokas describe "AUM" as the main matra and later Brahma, Vishnu, Rudra, Maheshvara and Achutha as the five icons and goes into six-pronged Yogas with Siddha, Bhadra, Simha and Padma as the main Yogasanas : Prana is YA, Agni is RA, Prithvi is LA, Jiva is VA, Akasha is HA.

These are the Bijaksharas. Prana and Apana are to be controlled and Pranava is to be pronounced. The resultant NADA or sound is abstract, Vira Dhada—Samutthita (as if risen from main structure of the lyre) and Shankhra-Nada-

Yukta (the sound of a conch-shell). Then one can see the sun-like soul in the middle point of Kapala-Kuhara (the centre of the forehead). Here the mind is dissolved and Maheshwara-Bindu is realised, according to Dhyanahindu Upanishad.

It was Taittiriya Upanishad which had in its Brahmananda-Valli the following famous lines--that such a blissful moment of self-realization is beyond mind and speech. Such a person who reaches this stage, has no fear.

"Yato Vacho Nivartante Aparapya Manasa Saha
Anandam Brahmano Vidvan Na Bibhethi Kutaschaveti."

Bhrigu the son of Varuna was ultimately told that the Absolute is Perennial Bliss. This is also called the Bhargavi Vidya or Varuni Vidya.

In the tantras and their rich flights in psychology and analysis one finds many glimpses and insights of an understanding of the Supreme Wisdom.

Gopinath Kaviraja has quoted the Tantras about the ultimate Mahaprasad, wherein when God is pleased, the one who acts, who makes to act, the action, the cause, the effect, the enjoyer, the enjoyed, the enjoyment and the means of enjoyment, the Soul, God and the differentiation all vanish and become one with the Soul. It is real Para-Vidya.

A TOTAL VIEW OF PARA-VIDYA

Basudeo Poddar

I. INTRODUCTION

“Vidya” means that which releases us from all bondages. “Ya vidya sa vimuktaye”. The Upanishads consider Vidya to be of two kinds Para Vidya and Apra Vidya. We are eligible to Para Vidya only after we have mastered Apra Vidya. This existence, in total, has also been divided into two parts according to its nature and merits. One aspect of the world-existence is ever-changing and therefore mutable in nature, whereas, the other aspect is never changing, immutable, eternal and uniform. To attain the Absolute state of existence, it is essential for us to know in full the natures of the above stated two aspects of existence. Apra Vidya teaches us about the ever-changing and mutable existence of the world, and Para Vidya about its eternal, unchanging and immutable nature. Therefore, Apra Vidya is a means and Para Vidya an end. We must, however, have a thorough knowledge of not only the meaning of the two words Para and Apra but also their usage and forms in order to get a clear conception of the two.

Para says it is “dooraanaatmottarah paraah”. Medanikosh gives it separate meanings in its masculine and neuter forms. In masculine gender it means best, enemy, distant, the other and beyond. In the neuter gender it means simply or only. “Paras shresthari duranyottare naklibam tu kevale”. In Indian literature it has been used in four important senses.

(1) Immutable element, (2) Soul, (3) God and (4) The total age of Brahma. It is thus evident that 'Para' has been invariably used in the sense of Absolute Power. Para is, therefore, only a synonym of 'Param' which means supreme or Absolute. Para Vidya, in the circumstances, stands for that supreme knowledge which guides us to the attainment of the 'Absolute'.

'Para' is used both as an adjective and noun and when it preceeds 'Vidya', it is used as an adjective. This word has led to much confusion as in Sanskrit this is used as prefix, where as 'Para' is used as prefix in Greek. There is a lot of similarity between the meanings of the two. Parapsychology conveys now almost the same sense as Para-Vidya. Parapsychology is the product of occidental thinking during the past 100-150 years. The total subject matter of Parapsychology may be divided into three main parts viz. (1) The state of soul up to the moment of death, (2) Rebirth, (3) The nature of suprsensual knowledge and its relation to Vidya. There has not been enough work in the West on the first of the above three but the little that has been done is limited to the world of ghosts etc. Research on it is limited to the evidences collected in regard to how after death the ghost comes, under certain given circumstances, in contact with human beings.

On the one hand, the Supreme Power is above time and place, on the other it permeates the whole universe like the space. Being also beyond the domain of speech and mind, this is inexpressible since no word can reveal its form, for it has no access to it. The Supreme power can be brought under the purview of thought only by resorting to the symptoms of the lower or the secondary power. The knowledge of the secondary power alone can serve as a ladder to ascend to the knowledge of the primary or supreme power.

The inherent inquisitiveness of man impels him to know about that supreme and final power which is the cause of this creation and also its dissolution. The Sanskrit word Tattava means "being" of that (Supreme) and thus connotes all that

exists from the smallest to the biggest. This single element or 'tattava' expresses itself in various forms ; and since its nature is to ceaselessly expand and multiply, we know it as Brahma or that which expands. Therefore, all that is known by proof, speculation and inference is nothing but Brahma. Modern science already admits that the universe is constantly expanding and changing. Matter is never destroyed but continues to transform in various forms. This dynamic process has been named Brahma, signifying the element that evolves and transforms. Our body, intelligence, mind, consciousness, knowledge, atoms and the universe are all but the transformations of that element which is changeable by nature. This alone is Brahma, because nothing else exist. Vedanta philosophy denotes every thing of this world by one single name 'This', without which no existence of any kind is possible. Just as by inference, this whole universe, in its origin, is only an expansion of 'One' element. The majority of the philosophers of the world, whether they are theologians, philosophers, yogis or scientists, unanimously agree that this world has evolved from one single element. It may be given any name whatsoever. In India, Brahma conceptually represents all of it. Since the time of the Vedas, it is acclaimed that Brahma is the supreme consciousness and from Him, the entire cosmos has been created.

II. EXISTENCE- CONSCIOUSNESS AND SEMI-CONSCIOUSNESS :

The supreme consciousness has been divided into two forms (1) That and (2) Thou. The total existence of this world is represented by 'Thou'. As regards 'That', it permeates the world, though at the same time it transcends it altogether. According to Mandukya Upanishad, the transcendental 'that' comprises this whole world by its four-fold expressions. When this appears in the form of our universe in the galactic super space, this is called 'thou' or 'tvam'. Knowledge, therefore, has been divided into two parts. The supreme "Knowledge"

is known as Para-Vidya, and the lower knowledge as Apara-Vidya in the Upanishads. The subject matter of Para-Vidya is to investigate into the nature of 'That' which transcends this world. Even that has been called Immutable and Eternal.

"atha para yaya tadaksharamadhigamyata"

The second form of existence is this world and represents consciousness. The subject matter of investigation of consciousness is 'tvam' or 'Thou'. Although "That" and "Thou" are fundamentally one and the same, these are treated as two different entities in view of the contextual difference of the supreme consciousness. The element representing "That" comprises this world, though at the same time it transcends it. The space pervades the atom and also all other matter but at the same time it is above all of them; similarly the element "That" is although quite separated from the element "Thou" it is still more pervasive than space. This universe representing a semi-conscious state for its existence is only an expressed form of 'consciousness'. The existence of the element 'Thou' does not possess much quality whereas the existence of the element "That" goes beyond the fold of quality. The paucity of quality is the subject matter of specific account of the world because a quality alone is accountable, as the numerical existence is associated with recounting the number of quality that this world may possess. The innumerable differentiations of the qualities of the world, measurable only by the age of Brahma, provide it with multitudinous differences. This existential world is one, from the point of view of the element but at the same time it also possesses the quality of 'Innumera-bility' from the point of view of the element. 'Tvam' or 'Thou'. Therefore while "consciousness" is devoid of any quality or number, it is also qualitative in its lower form of consciousness which we know here as semi-consciousness. There is no end to either the existence of qualities or of

quantities. This semiconscious existence being only a derivative part of consciousness, the unified specific form of consciousness itself is called the controller of the group (Ganapati) or the master of qualities (Gunapati). In the Gaupatya school this world is known by the word 'number'; and as this world consists of innumerable entities over which 'that' presides as an omnipotent deity and controls it as its supreme lord; it is known by the name of Ganapati. The strange synthesized form of man and elephant is only a mixed and mysterious form of the two states of existence the conscious and the semi-conscious. The element 'that' is expressive of 'consciousness' and the synthesization of Virat Purusa in the human form creates the world. This human form is associated with cosmic unity. This world is the formal result of the sound created by the explosion so to say of the Trunk shaped 'Omkar'.

III. CREATION, POWER AND ACTION :

It has been said above that power changes into action. But action being momentary, it cannot hold the changed form of the successive moment, because by the time the changed form is ready, the action of the preceeding moment itself disappears. This means that the substratum of action is different from the action itself, and in fact is unique in its nature. It is stated that action is in itself a motion. When action creates its object, the latter is brought into existence by the former. The immutable centre of action or motion is devoid of any action or motion and is expressed as its object. The material existence of this world is related to the action of 'being'.

IV. THE IMMUTABLE FORM OF THE SUPREME POWER AND THIS UNIVERSE :

The Buddhists believe in action and have not faith in the substratum of action. They are called 'Sramans' meaning

those who have faith in action, as signified by the word 'sram'. The Vedic philosophy, on the other hand, believes in the substratum of action. Like the vision of action in its source, the rise and fall of action are also seen there. If intellectually the rise of any action and its momentary existence is admitted, even then the 'voidness' of the Buddhists is not proved. The feeling of existence of 'Is' is always there, for the earth exists irrespective of the existence of the pitcher, for example. The 'voidness' itself indicates that the 'void' exists, just as the expression 'It' does not exist will simply mean the existence of non-existence. In the ultimate analysis, therefore, the 'void' theory of the Buddhists is self-contradictory. The knower of the 'Void' himself proves his existence. The world 'Asat' in the Vedas does not mean 'voidness or non-existence' but just its opposite. There it signifies the unmanifest existence of active Brahma at the time of deluge. The voidists, however, will take it in the sense of its 'non-existence'. In the Narsadiya-sukta it was said 'Naasaddaseet tadaaneem naseedyoma paroyat', meaning that in the beginning there was neither 'existence' nor 'non-existence', there also 'Sat' and 'Asat' has been taken in the sense of 'Is' i.e. existence.

At the time of the deluge both the element of existence, namely, Rasa and power, are dormant or without any action, therefore the isolated form born of space cannot be there. In the dormant state action exists in the form of power. In the same way, action is not separate from Brahma, possessed of the nature of Rasa even in that sound sleeping-state, as it exists in the form of power or energy in the element of Rasa itself. The permanent abode of power element is this supreme Rasa element. When it evolves or expands it emerges from the Rasa who tastes it and in which it is finally merged. Therefore Rasa-element is its own and final abode and substratum. When merged in the supreme power, it expresses itself as secondary power, but when the supreme Rasa-element is in the process of transformation it is changed into energy.

When Rasa is changed into the form of matter, it becomes active

Therefore Rasa, power, energy, action, world and universe are one and the same and the vision of any separateness among these is called Maya, nescience or illusion. A child recognises the toys such as horse, elephant, soldier etc quite separated from one another but the scientist philosopher recognises all of them as mere earth. Science views the earth, water and fire etc as mere transformation of one single 'Sat' element. The difference is caused by nescience or lack of true knowledge. When power is active in the form of energy in the Rasa, this Rasa changes into the innumerable forms of sky, air, fire, water, earth etc, according to the fast medium or low speed of the action of energy.

How does then this Omnipotent Eternal fluid or Rasa unite with power and create this world? This power is nothing but Maya which carries the same single Rasa to the creative forms of different universe. Power itself is limited and therefore it delimits the 'Rasa' also. The limitation that we observe in Rasa is called degree or *maatras* a word derived from the root 'maa' like Maya. When Rasa is expressed in its delimited form, it is there with its specific degree of power which is the act of Maya. Maya is therefore nothing but the delimitation of the unlimited.

Maya establishes its relation with this element of power in three ways and therefore it is known by three different names such as (1) *Vibhuti Maya*, (2) *Yoga-Maya*, (3) *Maya*. The *Vibhuti Maya* brings the powerful mind into existence, the *Yoga-Maya* similarly causes the *Pranas* to come into existence and the enslaving *Maya* creates the element of speech. These three all together form the soul. The Upanishad therefore says

"Soyamaatma manomayah pranamayo vaigmayah"

or, This soul consists of mind, heart and speech. Such is the

case with knowledge and action which are expressive of the meaning of a word. Mind is the abode of knowledge, the Pranas of action, and the speech of the meaning. The very articles that we recognise in our body through our mind, Pranas and speech, are but the lustre of the Immutable Purusha within us. With the help of the energy of the Immutable Purusha, this form of the Mutable Purusha, who is the creator of all the being, is generated. This is the reason why Sankhya philosophy propounds the theory 'sabda tanmaatras' to be the root cause of the birth of all the root element. In the Vedanta text books, Maya has been defined as follows :

'Aasrayatva vishay at vabhaagini
niveshasa citireva kevala'

The triple-faced force of Maya changes Mind, Pranas and speech. This force combined with light changes into a form, with the Pranas into action, and with name into speech. Vidhriti and pratishtha mean action and name. These three are considered to be the greatest forces of Maya which eternally pulsates in the Immutable supreme Purusha (The Absolute self), but have ephemeral existence in the 'Mutao'. Although the Absolute power or the eternal fluid is only single element, it is seen in different forms due to the effect of differences in form and action. This is popularly known as Maya or Mahamaya. This is called Yoga Maya because of its power to create innumerable different things by the union of two or more things. Yoga-Maya actually hides the real form of a thing and therefore it becomes difficult to know the true self. The Geeta also describes 'Yoga Maya' in the sense of a cover or a curtain as follows :

'Naaham prakashas sarvasya
Yogamaya sammavritah'

'Being covered by Yoga-Maya— I am not recognisable by all'.

Shakti is the name of that transformed power which it had for the new creation in the specific fluid of the power of Maya. This yoga-mayic relation of shakti with purusha is the height of achievement. The position was quite different before the creation of the eternal fluid and power. There was neither any non-righteousness nor its absence. When Power along with its Nature unites with the 'eternal fluid', it is called 'Rasa-dharmee Purusha' which is the name of this fluid gifted with its Natural Power. This power which is the creator of all the elements is the 'Being' and its contiguity with its own self is 'satta' or Existence. 'To be' is to 'exist' and from here flows out name, form, and action. The 'Rasa' assumes the nature of 'being' by the aura of the power. This is the Sat-Cit-Anand form of Brahma. Rasa and power are eternal and their purusha-state with power and Rasa is also eternal. Sruti also confirms that whatever this all is is only Purusha.

The word Purusha has been variously interpreted. It may mean one who manifests Himself in many forms or one who dwells in the 'abode'. However, it is distinguished in three ways. The distinction created by the combination of power and Rasa causes distinction in its states whereby its name and form changes. When Pure and unconditioned power synthesises with the pure Rasa and where Rasa predominates the resultant Existence is the supreme Absolute Purusha who is above cause and effect. It neither creates anything nor becomes an instrument of any action. This 'Avyaya-Purusha' serves as the 'holder' of all. In it, abides the supreme power which is its inherent nature and the creator of everything. This is accessible to everything in the form of knowledge, power and action as supported by Svetasvatara Upanishad.

**Parrasya shaktir vividhaiya shruyate
Swaabhaavikee jnaanablakriyaaca'**

This has been called by various names in philosophy, such as Para-Purusha, Uttam-Purusha, Avyaya Purusha, Saswat Purusha

and Purusottam etc. This Parama Purusha is above Akshara Purusha. Akshara-Purusha is that element which expresses itself by its contact with Avyaya-Purusha of limited power brought into existence by the union of Maya with supreme power. In other words, Akshara-Purusha is manifested when Maya and supreme power get in an indirect contact with Rasa-diluted Avyaya Purusha or organic person. Thus, when the power named Maya joins Rasa, it is called Avyaya-purusha who is free from any deformation and is also uniform and above cause and effect. When power comes in contact with this uniform Rasa, Akshara Purusha comes into being. Therefore, the conjugated form of Rasa and power and not this Avyaya Purusha is the cause of this second Purusha. The idea is that the action of power in the Avyaya Purusha creates the form of Akshar Purusha. The sky is not deformed by the appearance of the heavenly bodies and so also Avyaya Purusha is not deformed by the appearance of Akshar Purusha in the former, nor is it reduced to cause and effect. The sky is just the holder of heavenly bodies. The world cannot come into existence without this base which holds it. Avyaya Purusha similarly serves as the base of Akshara Purusha. Knowledge, power and action are expressed in Akshara Purusha and therefore, it has been called omniscient, omnipresent and omnipotent etc. All the creatures are created by this entity called Akshara Purusha who is like a blazing fire which emits flames all around in the unlimited space :

“Yathaa sudeeptalat paavakaad visphulingah
Sahrashah prabhavante saropaah
Thathaah sharaad vividhaah somya bhavaah
Prajaayante tatra caivapiyanti”.

This Samasti Purusha is Akshar whose creative power never decays wherefore it is called un-decayable. In itself it is innumerable wherein all these five elements and their causal effect in the form of this world exist. The Vedas know this

Askhar Purusha as 'Satyam Jnanamanantam Brahma' as Brahma who is truth, knowledge and infinite. All the beings receive their existence from Him wherefore He is Truth. As the material existence of 'being' is not possible without knowledge therefore that Purusha is called the source of knowledge'. And as all the beings constantly obtain their vitality (Rasa) from Him without causing any loss or deterioration of His power, He is called eternal. The Geeta says :

'Sarva bhutaani kaunteya prakritim yaanti maamikaam
Kalpakshaya punastaani kalpaadam visrijaamyaham'

The Brahma is eternal, immeasurable and ingraspable. Limited are the powers of mind, intellect and speech wherefore He is called ingraspable. They are unwise who think that they have known Him because how can the Infinity be contracted within the limit of knowledge.

The total realisation of Brahma lies beyond the capacity of human beings, because like the infinite space, Brahma is ingraspable. Even our imagination is unable to grasp the total form of this storehouse of engulfing light. The scientists gape with wonder at one milky way that we know. Innumerable milky ways exist in the space and each milky way is no bigger than the tiny pore of an hair of Brahman. We also know very little about Brahma almost by similar means. Bhagwat also says the same things :

'Nabhah patantyaatruasamam patatninah
Tatha samam Vishnugatim vipasucitab''

In the immeasurable there are infinite power, quality and forms. 'Atonantena thathaahi lingam' also means the same thing.

IV. THE SUPER-ELEMENT AND THE UNIVERSE :

The Upanishad propound that whatever there is in this universe is nothing but the Soul. Its multifariousness in names and

forms is contextual. The atoms, the particles, the ether, the milky way, the space, the point, the immeasurable expanse, the singleness or the collectiveness, are all nothing but this soul. It is the variation in the degree of energy in different category and substance that form the atomic particles, the individual or the group, a point or the mass. It is the soul which infuses the five elements, the senses and mind and their modifications to form a being. This is the scientific basis of creation.

The super-soul or Parmatman in its elemental nature is Sat-Chit-Anand (Existence-knowledge-consciousness-bliss) which is subsequently recognised as Asti-Bhati-Priya. Therefore what exists in the beginning as a seed, flowers later on into its evolved form. All these were unfolded in the seed. Sat in the form of Existence is Asti. Being possessed with the quality of 'Sat', the soul exists in the form of universe.

The consciousness expressed through the medium of our senses in the different channels of evolution of beings represents this all-knowing soul. It differs in its expression according to the nature of medium.

V THE SUPREME-ELEMENT, PRATYAK, ATMAN

The Indian philosophy never accepts bliss to be bound by any limit because the bounded is not bliss but sorrow. Bliss is therefore unbounded and knows no limitation. When the individual is bounded by the limited consciousness of 'Aham' (I go), he starts rotating in the limited circle of joy and sorrow born of nescience. This limitation serves as the root cause of his birth. All the different schools of Indian philosophy unanimously recommend to resort to such means in life as may help in removing this limitation to get rid of sorrow and be happy. We can cross over this limitation the moment we do recognise it properly. Our ego flies immediately and the true self is recognised. The Atman is not Ego but our effulgent conscious being. The pure, absolute, unadulterated consciousness and the Atman, its sole witness, is much above this Ego.

The Enlightened is unaware of Ego as he is farthest from it. Unbearable suffering is the fate of those who choose to live with it. Ego is not in the nature of the Atman. It is nescience which imposes this deformity born of the five elements on the soul. Just as the ego in dream cannot bind the dreamer, so also the ego in the waking state cannot bind the soul. The space inside a jar is quite free and not bound by the so called personality of the jar ; so also this soul is quite free and not bound by the ego of this jar : the human body consisting of five material elements. The soul needs no liberation, because it is made by the un-liberated. The Atman is conscious and eternally free. A liberated person know everything to be nothing but the soul, and therefore any variation, ego and the five elements which generate it, and their objects, all are Atman. He cannot think of any thing to be different from the soul. He is naturally free from the the bondage of the wheel. Its interior and its exterior in the form of this universe are not different from itself. The dreamer creates a world and enters there himself. The soul also likewise forms this world out of itself. It is an illusion to know this world as such. It is likewise truth to know this world as Brahma and not different from self.

There is one story in the Purana Shiva said to the sage Parashar : "I endow you with the knowledge of god". The sage replied, "This is not at all any new achievement from me. I myself am the self-established Atman of all that appears here as Brahmanda ; just as the lifeless wooden toy dances as the juggler wishes it to do, similarly this inanimate apparent world appears to indulge in action in accordance with my sweet will as I am the conscious soul. I am the conscious director of the innumerable stars and planets that move in the space. Your empire is not directed by any other conscious-self other than me. I am therefore the sole self-crowned ruler of all that there is or may be. Dhruva had prayed to be booned with a permanent empire to rule over. But after the boon

was actually granted to him and he came to realise the truth of the self, he became restless to hand over the Emperorship of an empire won by him after a hard penance of having remained standing on one thumb of his leg for a very long time. In his restlessness, he implored the animals, birds and even trees to take it over from him, but they all replied in negative saying. "We are all only soul both inside and outside. Where is stable or unstable, permanent or impermanent in us, either inside or outside, that we should accept the one and reject the other. The reign of the Atman is devoid of stability or instability. The empire or the self-rulership of the birds and trees is more rich and glorious than that of Dhruba." The Atman envelops more than the space, because it is not impermanent like the world composed of the five elements. Dhruba found his 'stable' and 'permanent' empire as most instable and impermanent in comparison to the super-stable and super-permanent self-consciousness of those birds and trees. When perfect recognition of the self-consciousness is attained, the mighty grandeur of one hundred billions of galaxies turns insignificant.

Such a recogniser is no more a part of the earth but the supreme-soul or supreme consciousness himself. He is then Pranatman. Fire or light is the root element of Prana and therefore he attains supremely enlightened consciousness. It is well known that fire, by its nature, rises upward. *Prasiddha murdhva jvalanam havirphujah*. That soul surcharged with the fire or Prana tends to rise upward. The abode of fire is in 'dyuloka' or 'the world of light'. He is therefore liberated even though living on this earth. The tendency of his 'Prana' or the vital forces is to rise upward even while he stays on this planet. This is the main reason why the votaries of the Vedas resorted to sacrificial fire to aid the vital force in its upward ascension to the world of Light. This means of sacrificial fire is an emulation of the example set by Prajapati who divided himself into man and woman, ascended up with the aid of

sacrificial fire. It is on this model that a householder marries and with the aid of sacrificial fire knows the mystery of the unity of Prana and Atman. In a sense the primary recognition of spiritual Advaita in Vedic rituals on experimental basis starts from this point. The supreme element and the science of sacrifice.

In the world of elements man occupies the position of Prana, the vital force, and woman that of Rayi. The combination of the two represents the total form of personality of Prajapati. Prana is the subject and Rayi is its object. From here starts his future divine journey. He widens the upward path of Devayan and Pitriyan by the divine chemical formed by the union of Prana and Rayi. As a householder he gains this divine chemical by the "Five Sacrifices" Pancha-yajna and by worshipful utterance of Pranav he raises up the pitcher full with that divine chemical. This helps him to get out of the unreal world of existence 'Asat' to 'Sat', the great world of reality. In other words, he crosses over to the world of light from his world of darkness. Finally he conquers death to attain immortality.

A sacrifice is the divine food for Prana. The process of preparing this chemical is also divine, as are also the way of receiving it. Its digestion is also divinely performed. At last the man performing such sacrifice unites with all such divine faculties or glories to enter into his Prana with this divine chemical. The man who offers that divine chemical to the sacrificial fire, is called Hota. This unusual performance is based on the science of Rg-Veda. Hota is therefore related to Rg-Veda. The second important work is of 'Adhvaryu' who offers this divine chemical to the sacrificial fire in accordance with the science of Yajurveda. Adhvaryu is therefore related to Yajurveda. The third important man is 'Udgata'. Unless the divine music of 'Sam-Veda' touches this chemical, it does not attain divinity or is not surcharged with divine energy. The Udgata or (the super musician) surcharges the

whole atmosphere with divinity by his music of Sam-Veda. This music turns each offering of sacrifice to the fire into divine energy and all the process leading up to the production of the result thereof is also divinised. The music of Sam-Veda creates a unique divinity within the Hota, Adhvaryu, Udgata, Brahma and the man performing the sacrifice. The personality of the sacrificing man and woman, formed by the unity of Rayi and Prana, assumes the chemically divinised energy by virtue of that music. The fourth important personality is of Brahma of the sacrifice. He keeps a constant watch on that divine chemical and also on the divine fruit thereof. The science of the divine-chemical of the sacrifice is so subtle that a slight mistake will not only destroy the divine fruit but also bring untold calamity. Fire is the mouth of Virat. Whatever enters into the mouth spreads into all the parts of the Virat's body. When we throw something into the fire, it changes its form and disappears into the five elements, wherefore fire has been called the mouth of Prajapati. Whatever is offered to it serves as the food of Prajapati. A sacrifice is performed with a view to obtaining some specific result. In the same way, it is also performed by a house-holder compulsorily every day for the sake of his own welfare. 'Asu' means Prana in Sanskrit. The Prana which speeds towards the world and assumes different bodies among various species is called Asur-Prana. The Prana which rushes upward is Devaprana which is also called 'Agni-Prana'. We perform sacrifice daily to check the speed of Asur-Prana and change it into Agni-Prana. This is the significance of performing daily sacrifices. It is by the means of these sacrifices that we succeed in obtaining Daivi-Sampada in place of Asuri-Sampada. This Daivi-Sampada or Divine wealth and grace is ultimately the cause of our journey through the paths of Deva-yana and Pitriyana. We have to face every moment this war between god and satan. The Pranas which have sped to fall into this body, are in fact elder and strong. This is why, the Asuras

have been called the elder brothers of Gods who are weak, junior and possessed of less vital energy or Pranas. We make them stronger by observing celibacy or Brahmacharya-Ashram and subsequently with the help of five fires of 'Pancagni' during domestic life or 'grihasthaashrama' we make them strong enough to vanquish the Asuras. Bali, the King of Asuras, is nothing but our body. This Bali has conquered and suppressed the vital energy of the Gods by performing his own sacrifice inside this body, and imprisoned it. The thumb-sized dwarfed Purusha seated in the heart controls it by Prana and Apana or the inhalation and exhalation. It has been said above that there are two kinds of Pranas, namely, (1) the upward moving divine Pranas and (2) down-ward moving bodybound, Asur-pranas. The dwarfed Purusha seated in the heart has entrusted to its care the rulership of the bottom-world or Patal-loka. In the war between the Gods and demons, when the latter are victorious, this mighty ruler in our body turns into the Pranas of this body and this is what we call the bottom world or low-world. The dwarf seated in the heart measures it by his first step and raises it up which is the dimension of the Asur-Pranas. In that second step of the dwarf-Purusha is the Pitri-Prana which travels through the Dark-path of the Divine-Prana. A man establishes himself in Deva-Prana by conquering the Asur-Prana by means of sacrifice. There are such various stories in the Puranas. The Asuras destroy the sacrifices of the Gods to weaken the Gods and conquer them. This is the real divine 'Aadhidaivola', meaning the war between the Gods and the Asuras. When the man performing sacrifices offers a drink of the nectar of Som generated out of the sacrifice itself, to this body, the Asur, in fact, rushes ahead to drink it to strengthen the Asur-Prana inside us. This makes the demon inside us very strong and the man is surcharged with demonic energy of Asuri sampada. But when the Deva-Prana drinks the said som-nectar, the man becomes divine. When the Asur-Prana gets

stronger in us, we attach all importance in life to physical pleasures and happiness and this makes our journey much longer. But when Daivi-Sampada or Divine-energy enters into our body, the total energy of our senses is so divinised that we are restless to seek our divine self only and the physical pleasures of this life lose all importance, so much so that we are quite oblivious of them. We begin recognising our true self that we are in reality, immortal, effulgent and reservoirs of bliss. Then all the Asuri-Wealth or the physical pleasures appear as illusory just as the Sun-Rise dispels the darkness of the night, so also the darkness enveloping us so far, is no more there. The Sistras mention two ways of conquering the Asuri-Prana. The rituals suggest yotistom-sacrifice and the Gyan-kand or the way of knowledge lay emphasis on the adoration of the Pranas. The pure prana-element is Angiras. This is the divine-vital energy of Prajapati. Our spiritual Pranas are a part of that Daivi-Prana or Divine-vital energy.

The Prajapati is collectively all pervasive whole and as a result of our action we are individually a part of him. The fruit of our action has chained our free senses. This is why we accept egoism in this body.

It is therefore seen that where as on the one hand the outer Gods unite with the senses of perception and action of Prajapati, on the other they become prisoners of this body as a result of our action and also are slaves of death. The science of rituals consider fire to be the presiding deity of speech. The fire functions as speech in us. Prajapati is also likewise the super-speech and its birth is also caused by it. Air, in the same way as our and Prajapati's sense of smell, the Sun is our eyes, the directions are our ears and the moon is our mind. These planets rotating in the sky evolve mind being joined with the moon-mind. When we determine the form of our ego on the Pranas after removing it from the body, we are immediately freed from the bondage of our action. As a consequence thereof, our senses unite with their basic evolutionary process.

and cross the limited boundaries of the individualised body to establish their unity and inseparability with Prajapati. So what was a prisoner of the body before is now released to be free and liberated. This is the effulgent state of liberation. Faith in itself is not a baseless element. This presents itself as a cause.

The body of action is formed by it. Unless it recognises the form of its Prana-element with such a determination, it remains a traveller on the path called Pitriyan, as Devayan lies totally beyond its prowess. It is the firmness of our faith and the nature of our action that selects our uplifting path called Devayan. A sacrifice functions here as a link to join by the aid and of the Divine-chemical the individualised pieces with the integrated power of the whole.

The Hota Asval had put this very question to the sage Yajnavalka to which the latter had replied that when the Hota realises the speech of the sacrificer to be one with that of the fire deity, and of himself, it is then only that the sense of speech of the sacrificer releases itself from the bondage of death on account of the effect of the Hota's sight, it is then that he crosses over the individualised limits to join with the indivisible whole. The Hota knows this truth. The sacrificer's speech here is the Hota, and the sense of speech of Prajapati also. This super-science of the Hota is shared by the sacrificer also and so the latter is released from all the bondages.

Hereafter starts the work of breaking the bondage of time. We are imprisoned by time at all moments of our life. Sacrifice secures our release from this arrogant jailor also. Yajnavalka's views in this respect are worth mentioning here. When Adhvaryu sees the eyes of the sacrificer, the Sun, and his own eyes as one, the sacrificer immediately realises the science of which Adhvaryu is the knower and himself moves into the process that sun has, his sight has the vision of the unlimited, and he crosses over the limitation imposed by time. In the same way when Udgata realises his Prana, Mahaprana (The

Supreme-vital energy) and that of the sacrificer as indifferent, the sacrificer reaches far beyond the boundaries of time, after having completely mastered this science. Finally when the Brahma of the sacrifice unites the totality of the sacrificer's mind, and also that of his mind with the moon, the sacrificer is released from the bondage of action. The root of the bondage of action lies in mind and therefore with the liberation of mind, the sacrificer is also liberated. In reality, Hota, the scientist, is the first to liberate our senses, then the Adhvaryu by dint of his science, releases us from the imprisonment of time caused by this wheel of day and night, and thirdly the Udgata frees the sacrificer's Pranas from the jail caused by the variation of time known as Lithi (Date). The science of sacrifice, called Brahma, purities our mind and gets it rid of all sins to release us from the limits of the orbit of the moon whereby we straight away become the travellers of Dayyan, leaving aside the path of mist called Pitriyan. Being completely free from the bondage of senses and time we reach the region of the sun through the path of light called Uttarayan. The rituals are the means to know (the science of) the divine-chemistry which lead us to the world of the gods where we ourselves become gods. But to reach the world of Brahma or to get at the ultimate reality we have to know that science which is subject of 'Jnanakanda' which we shall discuss at the proper place.

VI THE SCIENCE OF ACTION AND MIND

Action is the element that comes after time and thus brings this world into its present existence. The Nature, by its own attributes and power of Maya and also by virtue of time, action and instinct 'Svabhava' makes its present existence possible. The three attributes of nature have been discussed in the previous section. Here it is necessary to elucidate the nature of action, which causes joy and sorrow in our life. In our practical life, joy and sorrow are connected with indivi-

dualised self, but from the ultimate point of view our soul is unaffected by the blows of joy and sorrow that are inflicted during the course of our life. Being one with Brahman, it is devoid of the dimensions of time, place, and causality. The root of our practical life lies in nescience which is synonymous with false or unreal knowledge. This nescience weaves the reality of our sensual life and at the same time creates the illusion of taking soul for non-soul, which makes us forgetful in the wordly limitation and persuaded us to treat our petty ego as soul itself. This obstructs our insight to recognise the self-enlightened attributeless state of the soul and we are reduced to the slavery of Nature's attributes. The Bhagavat has explained this position as follows

"In reality it is devoid of all attributes, but accepting the qualities of Parana, senses and mind as its own, and bound by the ego of "I", we brood over petty matters only to indulge in various actions"

"Pranandriyamanodharmaanaatmanyasga nngunah
Shate kaamalavaan dhyayaan mamaahamiti karmakrit"

Our individualistic attitude expresses itself as "I". This raises a wall between the supreme reality and the dream world that our individualistic imagination creates. Our desires are the cause of our practical reality and we are designated as gods and men in accordance with its construction. But truly speaking this designation is imaginary and unreal. This mind is the principal among the sixteen lustres which are full of desires, lust, directed by attributes, full of deformity, manifested as beings and senses. This mind creates the various forms and names known as gods, man and animals and becomes the cause of superior and inferior beings according to the variation in bodies assumed

"Sa vaasanaatmaa vishayapark to
Gunapravaaho vikritas shodeshaatmaa

Bibhrat prithkgnaamabhi rupabhem
Antarbahi shtvam ca puraistanoti

This lulls us into sleep and we are lost in the imaginations of this dream world. Its illusive desires create illusive objectives. As long as this mind lives, till then only the individual soul is confronted with the scenes of the dream and working worlds. We are only very eager to have these scenes. This results in the continued creation of the endless iron chains within the limits of our action and the individual soul or 'Jeevaatma' falls a prey to numerous vicious circles of life and death. Bhagwan Dattatreya, the prince among Avadhuts, elucidated to Prahlad in the Bhagavat Gita the forms of birth in these circles of actions and species, as follows : I got this human body after having wandered about in various species according to my action. This human species is the gateway to heaven and liberation. When in this human body we perform virtuous acts we get heaven, but hell falls to our lot if we commit sins whereby we only enter into the species of animals. When we perform acts leading to deliverance from material life and also to liberation, we again get human body.

"Yadruchayaa lokamimam paracpitah karma virbhraman
Svargaapavargayordvaaram tirashchaam punaasya ca"

The statehood of our practical life establishes its relation with various objects of the world through our mind. In fact, time, action, and nature first create agitation in the three attributes whereby the essential being of the mind comes to existence. Then the eleven significant functions 'Vritti' of mind, through substance, nature, tendency, action and time, change into innumerable forms. But as their existence is not independent, they are always controlled by kshetrajna Aatman in their functions.

These attributes subsequently creates three types of action known as Sattvik, Rajas and Tamas which procreate God, men

and animals respectively But the power of the mind is the prime causes of all of them The Bhagavat Gita speaks in clear terms as follows :

“The cause of any joy and sorrow is not man, God, body, planet, action or time The seers know this mind alone to be the cause because this alone moves the wheel of this world

“Naayam jano me sukhadukkhahatur
Na devataatmaa grahakarmakalah
Manoh param kaarnamaamananti
Samsaaracakram parivartayed yat”

In reality, peace, self-control, forbearance, penance, truth etc known as moral values are the varied postures of sattvik mind alone, just as passions, envy and valour are those of Rajas mind and anger, lust, falsehood are of Tamas mind The individual soul completes its journey of life by restoring primarily to one of these attributes at a time and only secondarily to the other two The attributive behaviour of the individual soul in a certain species has invariably a coating of its ego which is pervasive of even his pettiest feeling The sattvik coating of ego is moral and begets joy The rajas coating seeks pleasure and is selfish and the tamas seeks only lust being quite oblivious of any thing else than the body The mixture of these three attributes also generated few special types of vrittis or functions giving prominence to the feeling of ‘I am’, ‘This is mine’, etc

Not religion alone but all the objects are divided into these three attributes, as Lord Krishna said to Uddhar in the Bhagavat Gita “substance, place, result, time, knowledge, action, subject, faith, state and this body, all are possessed of the three attributes ”

“Dravyam deshah phalam kaalo jnaanam karma
ca kaarak Shradhaavasthaa kritir ishthaa
traigunyas sarva eva hi”

All the feelings in men and nature have these three attributes whether their object is determined by intellect or perceived by senses. These attributes play a major part in taking a new birth in the same or new species. Whatever becomes an object of our feeling is always dominated by these three. The individual soul completes its journey through life under their domination. Our practical life is a complicated machine bound by our actions and these attributes. The dormant actions in the form of desires in our mind creates a strong stir in them which give a shape to the quality of our mind. These attributes alone pull the embodied senses to their objects of pleasure. In this way our senses of action and perception uninterruptedly become restless to speedily meet their desires. The mind rushes into them. The Bhagavat Gita says : The objects of pleasures frequently present themselves before the mind and disappear after being enjoyed. In fact no object realises our mind that cannot be felt by the senses. The reason is that all the beings possess a mind :

Sarve kramanurodhena manasendriya gocarah
Aayaanti vargasho yaanti sarve samanaso janaah

The Bhagavat Gita has given thought to all the various states of mind and also to those elements from which it evolves and comes into being. The external factors connected with the senses have also been pondered over, these influence the mind by coming into contact with it. All the objects of the world have been differentiated on the basis of the five senses of perception and the other five of action. This is why the mind also assumes ten-fold forms when it reaches here. This quantity increases to twelve if the two other feelings of 'I' and 'my' born of mental reaction, are also added to them. The individual soul is called Purush, or account of this feeling of 'I'. Jadbharat's philosophical conclusion on this is as follows : "Fatness, thinness, health, disease, hunger, thirst, fear, quarrel, desire, old age, sleep, love, anger, pride

and sorrow, all these are in the being on account of the body-ego which is conspicuous by its total absence in me”.

“Sthanlyam Vaarsyam vyaadhay aadhayesh ca
Kshuttrid bhayam kaliricha jaraa ca
Nirdra ratir manyu raham medash shuco
Dehena jaatasya hi me na santi”

Thus this practical life is a psychological state imposed on the soul. The psychological mystery is well-illustrated in the marvellous story about Puranjan in the Bhagavat Gita. Just as our intellect unites with the thinking process in dream state and deforms the senses in the waking state, similarly the individual soul being wrapped by its attributes is obliged to follow its Vrittis :

“Yathaa yathaa vikriyata gunaakto vikanoti vaa
Tathaa tathopadrishtaatamaa tadvritteeranu kaaryate”

So man feels joy and sorrow on account of the psychological states imposed by this mind upon him. This unreal imposition makes him feel that ‘I am happy’ or ‘I am sorry’. The more are our material desires, the more tight becomes the bondage of actions to fulfil them. This truth was revealed by ‘Avadoot’ Prahlad, the son of the demon king. Man is always over-ridden by physical and mental affections. He is undoubtedly mortal and therefore how does he profit if by extreme exertion, he accumulates riches and enjoys a little in life :

“Aadhyaatmikaadibhir dukhair avimuktasya karh cit
Mortyasya krichropanatairarthaih kaamaih kriyeta kim”

So on accordance with the three attributes, the mind is three-folded and with the twelve senses it is twelve-folded. The conclusion of the Bhagavat Gita is that the cause of joy and sorrow is neither this body consisting of limbs ; nor

their presiding deities, nor even the soul which is entirely free and untouched by them. Time is also not the cause of joy and sorrow, as it is the soul itself according to the Gita. The planets also cannot be the cause because these can influence the body but not the soul. This is true about action also as these are least related any way to the soul or body. Then what after all is the cause of joy and sorrow? Philosophically judged the cause lies in our 'ego' which foolishly treats the non-soul as soul. Mind in itself is neither good nor bad. When it is enveloped by the mist of nescience, it creates on account of it the unbreakable bondages. The Bhagavat Philosophy here simply affirms that it is 'Yoga' which lays emphasis on the importance of establishing complete control over our mind. This necessitates the attainment of that state of mental control which is possible in 'Samadhi', where alone we realise the truth and which alone can dispel the mystic influence of nescience. It is in Samadhi that one realises that the soul is free from the state of nature, religion, action, affliction, relation and smell, and is always untouched by duality. All this illusion of duality is caused by the Ego. One who realises this truth becomes fearless.

"Na kenacit kvaapi kathancanaisy,
Dvomyoparaagath paratah parasya
Yathaahamah sansruti rupinas syaal
evam prabudho na bidhati bhutaih"

VII THE PHILOSOPHY OF ACTION, REBIRTH AND MOTION

The liberated man also lives in this body, but he has an unattached view of this whole world and this body which is there as a result of his past action.

Just as the shadow of the earth on the moon does not affect its lustre, similarly the liberated souls are unaffected by the fruits of actions in the world. In fact the total mystery

of this world is revealed to them. They also gradually know about all the objects of this world, but when their mind is fixed in meditation on the 'supreme state' of the Absolute, the total mystery of the universe is revealed to them. They also gradually know about all the objects of this world, but when their mind is fixed in meditation on the 'supreme state' of the Absolute, the total mystery of the universe is revealed to them, because in that state of meditation they are one with the 'supreme consciousness' which is omniscient. It is like Rahu becoming an object of vision by coming in contact with the light of moon.

"Sattvai kanishtha manasi bhagavat parsvaa vartini
Tamash candra masee vedam uparajyaava bhasate"

With the diminution of actions, the fruits thereof also disappear and then the chainless mind attains total liberation. So this mind itself is the cause of bondage and freedom. The power of actions is psychological and these exist only within the mind. The form of our subtle body is therefore a creation of mind itself. The dimension of this subtle body is composed of sixteen substances, namely, five senses of perception, five senses of action, five Tanmatras and the sixteenth the mind. The subtle body lies within the state of mind which travels from this world to that of liberation. We start our journey in this world as soon as our mind gets attached to desires and we are liberated the sooner it is liberated from desires. The wick soaked in (or attached to) ghee burns but the light disappears as soon as ghee is consumed. In the same way the mind soaked in the ghee of desires and actions resort to various significant functions quite frequently, but as soon as it detaches itself from them it submerges in its vital cause and attains liberation, and simultaneously the state of the subtle body also submerges in the same. But the condition is quite different on leaving this body at a time of death when the subtle body survives even after death and the

individual soul assumes a new body in some species according to the fruits of its past actions. Our gross body is dominated by this subtle body which is fully responsible for the results of actions. The subtle body not only survives this gross body but also tastes all the fruits of good or bad action in the absence of the gross body. The ego of the gross body is absent in dream state but the process of the result of action does not cease, because then either the bodies of the present species or of any other are assumed and the being tastes in his mind the fruits of actions of the past life only to build new chains of bondage in the life hereafter, which is only inferrable as there is hardly any means for direct perception. Just as from the functions of the senses of perception and action the state of our Citta is inferred similarly by the different states and significant functions of citta the actions of the previous life can be inferred. We all have an opportunity of hearing such strange sounds and having queer visions in our dream which have no relation with our present life, but this has a logic which has been so logically explained by the Sage Narada, as follows "O king, you must surely admit it that the being possessed with the ego of the subtle body had experienced in his past life, because the desire for a thing never experienced before can never exist"

‘Tenaasya taadrishat raajan lingino dehat sambhavam
Shraddhasyaananubhuto rtho na manah sprashtumarhati’

If the mind never experiences anything before, it can never have the capacity to come in contact with it at a subsequent state, not to speak of creating its form. In dreams there are various forms and experiences which do not have the slightest relation with this life. These experiences and forms reveal many mysteries relating to our past lives. We can as well very easily form some idea of our past and future by our present. It is therefore possible to form some idea about our past or future by our present life. The cover formed by the

experiences of our practical life is so thick that we cannot see our past and future through it. This is no reason why we should totally reject the existence of past and future life simply because of our weak intelligence which is helpless to see beyond the nose. As regards our memory, it has a limitation since we do not remember all the events of our present life, so much so, that we are unable to remember the event of our birth even. During our sleep, we are mostly haunted by dreams of which we remember only very few. Is it strange that the sleeping man forgets his own body and in the dream stage considers the imaginary body as his real one? The individual soul also in the same way forgets the body of his past life. We seldom remember our face of childhood or of the various stages of our growth under the circumstances. The strongest form of our action gains enormity just before the movement of our death and in accordance with its nature the pattern of our future life is moulded even before our death. The magnetic effect of this predominant action forces the other actions to accompany the soul to the next life and fructify there. A being does not abandon his ego even when he approaches his next life. It is worth remembering that the mind-driven subtle body is the cause of his next life. The Bhagavat Gita compares this process of the souls leaving this body and catching hold of the next to that of the leech as follows. "Just as a walking man raises one of his legs after having settled the other firmly on the ground or just as a leech catches hold of the end of another straw before leaving hold of the first, similarly a soul in accordance with the nature of its action, leaves its present body only after entering into its future body"

"Yathaa trimajalukeyam naapayaatyapayaati ca
Na tyajen mriyamaanopi prajdehaabhi mattim janah"

The Bhagavat Gita has only confirmed the views of Brihadara-nyak Upanisad which says the same thing. "Just as a leech

reaching the end of a straw catches hold of the end of another straw and pulls its full body therein, similarly this soul after the death of a being, abandons the previous body and having assumed another totally winds up the first"

*Tad yathaa trinajalaayakaa tranasyaantam
Gatvaanyamaakramamaakramyaatmaanam
Upasamhart yevameva ayamaatmaa idam
Shareeram nihatya avidyaam gamayitvaa nya
Maatkramamaakramjaat maaham upasanharati'

Acharya Sankar has elucidated this in his commentary

'Just as the individual soul assumes its transformation into a new body during the dream-state similarly it assumes a body to begin his journey in this maya-enveloped world"

The senses also accompanied by their vrittis muster strong in the new body which starts building its exterior. In pursuance of these very senses the other gods like fire etc. also take their seats to direct speech etc. This is the process preceeding transformation of body during which according to the Brihadaranyak Upanishad, both knowledge and action follow the soul. According to the Upanishads the word 'Vidya' means Faith and Truth. At the time of transformation, i.e., action, and the past intelligence (prajna) follow the individual soul.

"Sa vijnnaanamayan vakraamati

Iam vidyaakarmanee samanyaaraahate purva prajna ca"

The Chandhyogya Upanishad accepts the word "Vidya" in a wider sense which includes 'Panchagni-Vidya' (The science of five fires) and also Hiranyagarbha. Panchagni-Vidya is for those householders who aspire after 'Devayan' (The path of Gods or light). Acharya Sankar has observed the same thing in his commentary on Chandhyogya Upanishad

"Atah pancaagnivido grihasthaa ye
Vaananprasthah prativraajaka irhe satyam
Brahma hiranyagarbha khyam upaasate'

Here also Vidya is taken in the sense of Truth through the medium of Hiranyagarbha. Because in Panchagni Vidya, "faith" is accepted first, here also "faith" appears to be used in the sense of Panchagni. Therefore there is no conflict in the views of the two Upanishads. The Brihadaranyak Upanishad, while accepting the meaning of the word "action" during transmigration, actually accepts this in the sense of sacrifice, charity and penance. The Chandhyogya Upanishad mentions three types of action in this context, namely 'Ista, Dutta and Purta'. This also does not contradict because the word 'Ista' means 'sacrifice' also, whereas "Dutta" signifies charity and "Purta" signifies actions alone for the cause of social welfare, such as digging of well, building of Dharmashala and schools etc. The Bhagavat Gita uses the word Pravritta. Pravritta in Chandhyogya Upanishad stands for the word 'Istapurta' because both these actions aim at reaching the way of liberation. But Vidya in its widest sense is taken in the Kathopanishad. The word 'Brahma Vidya' is used in the sense of the worship of Hiranyagarbha. In this very sense Brahma Vidya is the principal subject as propounded by the Upanishads. The Bhagavat Gita uses the word 'Nivritta' in the sense of 'Brahma Vidya' where it has been stated that Vedic actions are of two kinds, namely, pravritti and nivritti. Pravritta actions cause our coming into this world, whereas the 'Nivritta' actions grant us liberations and immortality.

"Pravrittam canivrittam ca dvividham karma vaidikam
Aavartata pravrittam nivrittanaashnute smrutam"

Therefore it may be said that 'Penance' and 'Samadhi' form a part of Brahma Vidya because these are the means for it the paths of Pravritti and Nivritti and the fate of the Jiva.

The Bhagavat Gita does not prohibit the performance of Vedic actions. Those who have to march on the path of 'Pravritti' has been advised to perform certain actions daily for the fulfilment of their worldly desires. The Bhagavat Gita

calls this synthesis as 'Action dual'. Its synthesis lies in both the forms of 'non-dualism' namely 'Bhavadvaita' and 'Dravyadvaita'. The Bhavadvaita is the material approach to understand the mystery of the 'Absolute reality'. "Dravyadvaita" destroys the attachment of 'I' and 'My' and so the mirage of imposition of 'Ego' in relation to this world is also destroyed. By the means of 'Kriyadvaita' the individual soul is liberated immediately upon this death and so this is also called 'Sadyo-Mukti' or 'Instantaneous-liberation'. The soul enlivens in its enlightened form whereby the following dreamlike great illusions are also dispelled

(1) The illusion of the distinction produced from cause and effect on account of the multiplicity of the world, (2) the action-born illusion of distinguishing intellect, (3) the illusion of distinction between the world existence and Absolute existence on account of consciousness. When all these illusions are removed only then the truth that 'All this is soul' is realised. It isnescience which causes the sight of multifarious distinction in the Absolute-element and as long as our attachment to these remains the three states of illusions also persist and we continue distinguishing between dream-state and waking-state and does and don'ts, its and oe-its.

A man who understands fully the three forms of non-dualism stated above, by virtue of his experience, completely destroys the mirage of distinction between the waking and sleeping states or between those of seer sight and scene. A cloth is after all nothing but only yarn in its basic form, similarly action or effect is only the cause and nothing else. When this truth of unity or one-ness is realised, this is called 'Bhavadvaita', thus basically speaking all actions of mind, speech or body take place and are rooted in the 'supreme-soul', when we start performing all action with this feeling, this is called 'Kriyadvaita'. In the practice of Dravyadvaita one does not see any elemental distinction between the pleasures of life and those who taste them. This is the purport of the

sloakas 61 to 65 of Chapter 15 of the Bhagavat Gita

When the individual-soul Jeevatma reaches supreme light of knowledge, all its attachments are cut asunder, and he gains freedom from rebirth. If, however, it is overburdened with past actions, it has to enter into the rotating process of rebirth or to suffer in the twenty one or twenty eight types of hells. The pure and virtuous souls move on the paths of Devayan, those attached to 'Pravritti' action follow Pitriyan, and those performing the prescribed daily duties go by Devayan. Pitriyan, path is related to the three worlds of Bhuah, Bhuvah and Svah and it has its prescribed limits.

The individual soul marches on within its limited field of movement along the prescribed limits of the path. The travellers of this have to return to this world after a fixed period. At the time of cosmic deluge all these three worlds are destroyed. The joy during the journey on all the three courses is most limited, and subject to end. Devayan is however the most supreme of the three. Briefly speaking, we attain 'Pitriyan' by actions, and Devayan by 'Vidya' or knowledge. Rg-Veda first mentions these two courses of the Devas and Pitris when all the beings of the world depart for another world, they very well proceed on through these two courses situated in the space between this earth and heaven.

"Dve srutee ashrinavam pitrinam
Aham devaanaam uta martyaanaam
Taabhyaamidam vishvanetat sameti
Yadantaraa pitaram maataramaca"

Historically judged this informative context is very ancient. The Brahman texts also properly mention these two courses. The references made in "Jaimini Brahman and Shatpath Brahman", are historically important. According to Jaimini Brahman, Devalok lies more distantly through Pitriyan. Satpath which describes these paths with greater subtlety al-

though the Brihdaranyak (38) and Chandiyoga Upanisad (39) provide exhaustive descriptions about them. Both these Upanishads mention about the world of 'Som' on this path. 'Kaushaataki Brahmanopanishad' mainly mentions Devayan which lies at a great distance from Somlok. Brahmasutra, however, gathers all these scattered threads to present them as a whole.

VIII BODY, ACTION, TRANSMIGRATION AFTER DEATH AND RE-BIRTH

It is proper here to understand fully the nature of body before entering into the complications of the two paths. The nature of body has been variously explained while discussing the paths. Our body consists of five elements, and comprises mainly of earth. In the same way there is vaporous body as of ghosts and Tejas or illumious body as of Gods. The beings of ethereal body are still more subtle and the liberated beings cross over the bondage of the body and merge in the Supreme Soul. The subtle body is beyond this gross body and is also called Linga-Deha. It is the subtle body which leaves behind this gross body after death and crosses over. The statehood of this linga-body also ends after the attainment of the Absolute state. This gross body is in fact, the taster of pleasures and it is limited to life and death. Linga-sarir or the subtle body is not in itself a taster of pleasures as it assumes another dimension of body called super-carrier which has two functions, namely (1) It completes the job of the transmigration of the subtle body which by itself is unable to do this job. When the subtle body separates itself from the gross body, the super-carrier body comes into being and carries the subtle-body according to its merits or demerits to the body of another species. As long as the subtle body does not receive another body to taste the fruits of its actions, the gross body remains attached to it. When the subtle-body united with its super-carrier reaches its new state of pleasures in

accordance with the nature of action, a new gross body is formed for its entrance. This subtle-body is also named 'Tatva-Deha'. When it enters into the gross body, it is designated as subtle body at the root of which exists another body called 'Kala-Deha'. This is considered to be in another category of 'species' as said in Shiva sutrakar "Yoni vargah kalaa shareeram". After the subtle body comes the causal body Kaarana Shareeram. The Vedanta mentions five cells or Panha Koshas in connection with the existence of the body. The gross body is 'Food-cell'. The joint from of Food-cell, mind-cell, consciousness cell is the subtle body and the 'cell of Bliss' is called the causal body. The Vaishnava, Saiva and Sakta Philosophies mention "the Super-causal body" which has been called super-natural and untouched by the three attributes. The Shaivas call it 'Vaindava Deha' also which is popular among the Shaktas who are the followers of Tantra philosophy. There is one Maya kaivalya-deha beyond the 'super-causal body'. These supernatural bodies are subtler than the spatial body. The Upanishads tell us about 'swan-body' (Hansadeha) which is popular among the followers of Kabir. Besides all these bodies have been differentiated as (Zoniya or Ayoniya). The gross body formed by blood and semen is 'yoniya' or vaginal. The incarnates and the great yogins are 'Ayoniya'. or Sita in Ramayana has been considered to belong to 'Ayoniya' group. The Nath school discusses 'Ayoniya-Deha' most elaborately. 'Siddha Deha' and 'Bhava Deha' have also been mentioned in some books besides many others which need not be stated here. In Buddhist philosophy there is mention of such medicines, chemicals and Mantra by which this body can be made as strong as a bolt. Alongwith the super carrier body another body joins the subtle body and this is called Yatna-Deha leading to hell. A third body called 'Vaspa-Deha' also joins these two. While performing rituals for the sake of departed souls whatever is offered to the fire, is reduced into vapour and mingles with the subtle body after assuming

a dimension and the super-carrier body carries it also along with the subtle body

This body performs its journey in this world or Lok according to the complex of its action. The word 'Lok' has as wide meanings as 'body'. Lok-yatra here means the journey to the other world which again has many meanings like changing the species or rebirth and the journey of the individual soul 'Jeevatmaa' and its entry into different worlds according to the nature of its past actions. The Vedas and Upanisads mention about many worlds. A world has been allotted to the Soul also. Various references are found about 'Vishnu-Lok', 'Siva-Lok' and Dev-Lok etc. Another division is between the 'earth' and 'Heaven' and the addition of the intervening space make them three and therefore these are famous by the name of 'Triloka' (or 'the three-worlds'). The fourth is the word 'Ap' or water. There are seven upper worlds known as Bhuah, Bhuvah, Svahah, Mahah, Janah, Tapaah, Satyam and seven lower worlds within the earth called Atala, Vitala, Sutla, Tala, Pratala, Talaatala, Paatala.

But all these can be divided into the three worlds called Devaloka, Pitriloka, Jeevaloka represented by Indra, Yama and man respectively. The Brihadaranyak Upanishad tells us about the ways to conquer these three. Jivalok can be conquered by the merits of a son, the Pitrilok by Ista and purta-Karmas, and Jeeva-Lok by knowledge.

The Jeevatman is an accumulation of fifteen souls. Isvara is the unit composed of five souls of nature, such as (1) Svayambhu (2) Parmestha (3) Surya (4) Chandrama (5) Prithi. Svayambhu represents the Pranas of nature which has three forms of sura (1) Antaryam Atman (2) Sutra Atman (3) Vedatman. The para-mesthi, predominant with water or 'Ap' has too forms of aura. The moon predominant with foodnature has three forms of aura -Akriti, Prakriti and Aham-krit, wherein the essential nature of the moon is laid. The

earth is called Anand because of the bodies growing on it, subsisting on account of food

There are two camps on the path of the Jeevatma's Journey — Birth and Death. These words yield contradictory meanings. 'Jivan' in the sense of 'taking birth' is derived from the verb 'Jiv' and 'Mrityu' from the verb 'Mrida' in the sense of 'passing away'. The subtle body is composed of seventeen elements, such as, five senses of perception, five senses of action, five pranas, mind and intelligence. Jiva is the name of the "consciousness limited" remaining confined among these seventeen element. Acarya Vidyananda, the author of Panchadasika, has estimated the subtle body in the following words

"Caitanyam vadadhishthanam lingam dehash ca yah punah
Cichaayaa lingadehasthaa satsangho jeeva uevate"

Its abode or inspirer 'Adhishthana' is also consciousness. In this way this subtle body consisting of seventeen elements transmigrates from one body to another according to the merits of its action. The inspiring consciousness, the subtle body and consciousness limited are immortal. The birth means only their joining to gross body and death means their disjoining from it. The factors of actions are the cause of transmigration. The Chandogya Upanishad says. The root of this world is 'Sattattva' and Sat is the abode of all these subjects here

"Sanmulas sammya immas sarvaah
Prajaas sadaayatamaas sapratishthaah"

Thus, in reality, there is such an element as is quite different from body, Pranas and the group of senses, and it is this which transmigrates and it is this which appears, in two motions of birth and death. In a way, there are two states of the Jeevatman if judged by its two other divisions, namely, motion and rest. The supreme motion is of the seer who realises the nature of nescience by his knowledge of reality together with the nature

of the subtle body itself. He is liberated as soon as his sense of the limiting adjunct of life called Jivabhava ends. This motionlessness is of two kinds. (1) Kshinodakam and (2) Bhumodakam. At first, a man by the process of 'Neti neti' (Not this, not this) does away with his sense of duality and is firmly fixed on the idea that most certainly all this is nothing but Brahma. This is the state of liberation called 'Kshinodakam'. The liberation called 'Bhumodakam' is attained by realisation of the self in this world. In these first two states of 'Motionlessness', the Pranas do not transmigrate or cross over but merge into Brahma as and just where they are, as said in the Brihadaranyk Upanishad

"Na tasya praanaa utkraamanti brahmaiva san brahmaapnoti"

The Vedanta philosophy holds that the object of imagination or the limiting adjunct gets extinct in its subject only to become one with it. The Brahma sutra states still more clearly "utkraantigatyaa gateenaam" that the transmigration of jeevatman and its motion and motionlessness have been propounded in the srutis.

The motionlessness has two inferior states where after death a man does not get on any of the paths state above but is transformed even here in the world into an animal or a plant or a tree. In the first state he gets a boneless life of insects, flies or trees and plants. In the second, the life of animals with bones. The first two motionlessness are, therefore, the states of liberation and the other two are the dreadful bondages resulting from evil actions. Motion is of four kinds, such as, (1) Brahmaloak (2) Devloak, (3) Pitrilok, (4) Yamalok (hell). Motion is possible through the act of crossing over. In this context the opinion of 'Kaushitaki' in the Brihadaranyk Upanishad is worthy of consideration

"Sa yadaasmaachareead utkramati
sahaivetais sarvairutkraamati"

or when the jivatman leaves this body to cross over, it does so; accompanied by the Pranas.

"ye vaike caasmallokaat prayaanti
candramssaavaite sarve gachanti"

All the jivatmans that transmigrate after death reach only the world of the moon .

"Tasmaallokaat punaretyasmai lokaaya karmane"

The jivatman comes back again from that world of the moon to this world to taste the fruits of his actions

The theory of Karma or action is, in fact, the foundation of the magnificent mansion of the whole Indian philosophy. This theory has been the most important and fundamental from its very inception in the history of Indian philosophy. The theory of evolution is merely its emulating adherent. Human destiny and progress in the expanse of time is dependent upon it. The nature of Karma, its evolution and devolution form a most complicated science as also supported by the Gita "Gahamāa Karmano gatiḥ". The motion of Karma, is the main subject of the 'Purva-Mimansa' philosophy, which is most voluminous of all the six philosophies. In a way, the Mimansa philosophy is also the most terse of all the philosophies on the nature of Karma. However the philosophy of Karma has grown most subtle, mysterious, deep, and scientific in the Vedanta which of course, was born to make the gross nature of Karma susceptible to intelligence. When the motion of Karma assumes grossness in the environment of its desires, we rotate like a wheel in this gross world, but when this motion grows conscious, we also grow likewise only to get out of the state of this gross world and get into the state of the Absolute consciousness to become one with it. The motion of gross action leads to the path of darkness and also to the dark world, but when we convert the motion of our

Karma into the motion of light, our course changes along with our world and also with the total mechanism (and science), and we become the travellers on the path of light called Devyan. The Vedanta converts Karma into the science or perfect knowledge of the life. Yoga is the most helpful means to achieve this end, as it is itself a divine Karma which changes the total being of the aspirant into divine perfection. The Samkhya philosophy is like its eyes which correctly guide him on the path. The Gita calls yoga as that system which helps us to perform our action most skilfully : "Yogah Karmasu kaushalam".

This yoga is the most scientific way of performing actions in life. The Vedanta and Yoga both convert Karma into a science which unites us with the Absolute state of consciousness. Unless Karma is transformed into Yoga, it does not fall in the category of "Yoga-Siddhi" which is possible only through 'Karma-Siddhi'. 'Atma-Siddhi' or perfection in self-realisation is impossible without perfection in yoga or yoga-siddhi. This is the gist of what the Gita said above, as all those Karmas are unskilful which do not make us capable of self-realisation. To change the state of Karma into the purist state of knowledge is skilful-karma and this is the way to extricate ourselves from the gross world to proceed on towards the subtler or the absolute state of consciousness. The word 'Purushartha' literally means 'the meaning of man' which he realises by the skilful performance of his action. This whole world is but the divine action of that "Divine being". When the action is performed without any desire for tasting the fruit thereof but with a view solely to performing one's duty, it is called "knowledge" which is not dominated by the feeling of "self" but of "non-self". A man of knowledge performs actions under the domination of the feeling of "non-self". The action with limited dimension assumes unlimited dimension when it is established firmly in "knowledge". Its name and essence also change. Thus a man established firmly in discharging his duties

for the whole world or with the idea that all his actions are for the sake of "Brahman", is himself transformed into Brahman. Gita has thus elucidated the nature of this sacrifice of "Brahman-karma" in the following words :

"Brahmaarpanam brahmahavir brahmaagnam
brahmaanaa butam
Brahmaiva tana gantavyam brahmakarma samaadhinaa"

"This world in itself is a sacred sacrifice of Brahman"

This is the philosophical mystery of the sacrifice to be performed through action in this world. The theory of Karma was first propounded philosophically in Rg-Veda. The law of the world, "Gyant" is that element by which the world comes into existence and starts functioning. In philosophy, 'Karma' has been viewed in three ways : (1) Nyaya-philosophy which assumes a relation of cause and effect between an action and its result. The fruit is determined by the nature of its action. (2) Spiritualism which holds that a 'jiva' or being is chained or liberated according to its actions. (3) Ethics. The moral nature of action is related to the practical nature of our life which moulds our future destiny and also influences the nature of our "Prarabdha Karma" of our next life. A man is called good or bad according to good or bad action he performs.

Punyah panyana karmanaa bhavati
Paapah paapen eti"

Also,

"Gunanyo yah phalakarmabhoktaa
kritasya tasyaiva sa copabhoktaa
Sa vishvarupas trigunas trivartmaa
Pranaadhipah sancarati svakarmabhih"

or, The jeevatman which is bound by the three attributes performs various actions to taste various results thereof in various lives and after death departs through different paths,

namely (1) Devyan (2) Pitriyan or (3) suffers from birth and death again and again in this world. Prashnopanishad states as follows: "We go to good worlds by our good actions and to evil worlds by our evil action"

"Punyaena punyam bhokam nayati Paapena Paapam"

The "Shruti" of Brihadaranyak Upanishad also supports this view

"Atha khalvaaha yat karma kurate tadabhisampadyate"

The Mundak Upanishad has made important observation in this connection

"Yam yam lokam manasaa sambibhaati
Vishuddhasattvah kaan ayate yamsca kaamaan
Tam tam tayate tamsca kaaman
Tada rnamnam bhavati yed bhutvaamhi"

Or "the man dominated by absolute purity attain the worlds he desires to attain and taste all the pleasures he wants to taste. Therefore one who wants liberation for himself should adore the illuminee or the person who has realised the self."

According to the "Sruti Karmas" of Kaushheetas Upanishad a being continues changing his species in accordance with the nature of its actions to any of the following species: Insect, fly, bird, jackal, lion, man, etc.

Sa tha keeto vaa patango vaa shakunirva
Shaardalo vaa simto vaa matsyo vaa
Parashvaa vaa purusho vaa anyovaitsha
Sthaaneshu prattyaa jayato vathaakarme vathaavidyam"

The Isavasyopanishad's view is all more lucidly emphatic: "A man should aspire to live for one hundred years, constantly remaining devoted to the performance of his actions. It is only in this way that the actions remain unattached to man,

and certainly there is no way other than this

“Kurvannavecha karmaani jyeevishet chatam samaah
Evam tvaui naanyathosti na karma lipyate nare”

Nature functions in two ways : Lawfully and Independently. The Indian philosophy holds that both the laws are working in Nature and therefore it follows the first law and works mechanically, tied by the chain of cause and effect

Indian philosophy claims that the first law is the inherent nature of Nature and the second law represents the Absolute Independence of the “Throb” of the Absolute consciousness rooted in it. The Absolute state of consciousness pervades at the root of nature as its only basic forces and is quite independent, which moves quite independently throughout the universe as Energy. On the one hand it is formless, unique and incomprehensible, on the other, it has its origin in matter and therefore must have a form. So, the view of the Indian philosophy is that atoms are different from one another due to their different properties. This view grew so strong that Vaisesik philosophy believes in scientific analysis of matter. As opposed to practice followed in our age where names of the planets and other scientific discoveries are after those of their discoverers, the Indian philosophy gives the sage ‘Kanada’ his name after the object of his investigation, namely kana or atom.

Kanada had actually discussed his atomic theory and named his philosophy as ‘Vaisesik’. The atom of which the modern science tells us today has its hints in the following sloka of Isavasyaopanishad

“Tedajan tannajati taddure tadvantike
Tadantarasya sarvasya tadu sarvasyaasye baahyatah”

It is in the context of this omnipresent, omnipotent and omniscient power functioning in unlimited ways and forms,

that "Purusha" has been conceived of as endowed with thousands of hands, heads and feet, and it is also said that his hands, feet and eyes are everywhere. This is actually the universal cognizable form of that "virat-prajapati" or "The superlatively great Lord of the being" who has all the attributes, conciliatory and contradictory, and causes the nature to function mechanically. Science today faces a dilemma in so far as it does not find a scientific solution to the two contradictory functions of Nature, the wave and particle aspect of matter.

Our historical and sociological understanding in the 18th and 19th centuries was greatly influenced by Newton's outlook of physics and the result was that the whole consciousness of human evolution was largely obsessed with the theory of mechanisation as illustrated by the thinking of Marx, Engels, Spencer, Hume, Hegel and Darwin etc. and now with the theory, called 'Indeterministic' concept of universe in quantum physics.

The Indian view therefore accepts the two states in two different contextual dimensions as it believes that these have two different substratums. Mechanised law-abidngness has its intrinsic relation with the animity of nature. The Independent force is related to the Absolute power of consciousness which does not create nature but which certainly governs it every moment. Karma has been divided here into (1) action in the form of its fruit and (2) action in the form of a cause which is independent being a part of progeny of the Independent force of consciousness. The action in the form of cause is independent though the final forms of the action in the form of its result is dependent on other subsidiary circumstantial causes. The Gita says that we are free in the choice of action but not in the choice of its result.

"Karmanyevaadhikaraste maah phaleshu kadaacana"

The fruit or result of action is therefore related to various causes which must function in their right proportions for some

definite results. Nature is the product of the Absolute power. Nature does not lack accurate function on account of the moniscience of the perfect Absolute power resulting in the unitary perfection of Nature within the limit of its preplanned creation, because perfect can produce perfect only. It works like a 'conscious force' simply because of its contact with the Absolute consciousness. Iron is inanimate but by its contact with electricity it develops magnetic consciousness. Metaphysically, Karma is also the product of Nature as cause which has been recognised by Panini as independent. Nature mechanically produces a tree out of its seed and a seed out of the tree and continues doing so. On the other hand an action has an independent existence being joined with the free will of the subject. The nature of fire is to burn but the subject is free to put its hand in the fire to be burnt or not. Indian philosophy believes that the cosmic consciousness and the isolated unitary consciousness are one as both of them are tied together. This is the scientific character of Assamedha-sacrifice which synthesize the different paths of penance.

The prana is the vital element for its living existence, wherefore it is called Angirasa :

"Soyaasya aangirasonganaam hi
 Rasah praano vaa angaanaam rasah
 Prano hi vaa angaanaamrasas tadasya
 Maatkasmaaceekaangaat praana
 Utkraamati tadeva tatchushyatvesha
 Hi vaa angaanaam rasah"

This Prana is the essential fluid of our limbs, because when the 'Prana' or the vitality of any limb forsakes it, it dries up then and there, this is the reason why the 'Prana' is the essential fluid of the limbs. Prana pervades everywhere and therefore this entity is both micro-cosmic and macro-cosmic. It exists in an atom and also in living organisms. It is with the prana that the soul enjoys the drama enacted through the

resolve : "I am one, let me become many" It is Prana which energises food and water by entering into them, as indicated by 'Anna-Brahma' of the Upanishads. It is by food and water that this body gets strong to serve as the soul's instrument for enjoyment. For this reason alone, the Prana is the dearest of all in life.

This Prana alone is the action of Brahman who enjoys this creation of many from One. 'Brahma Karma' is the name of the activity of Prana. During our sleep, the purusha resting in the Golden cell of our heart continues regulating the activity of Prana by exhalation and inhalation.

Prana is the centre of the cosmic existence and also a meeting point of the "supreme existence" and "cosmic existence". Like the reflection of an object in water, the reflection of the supreme existence in the Prana is called jeevatman which is only knitted with the cosmic Prana. Prana ceases to exist only after liberation, as it is otherwise indestructible even at the time of deluge. Liberation and perfection are one and the same thing. When all our desires disappear and we are possessed of self contentment we attain liberation from the shackles of action and their effects. In perfection, there is stability and therefore action ceases to be instigated or in motion as soon as it merges into it. The whole moving universe is madly in search of perfection and this motion will stop with the attainment of its objective. The universe exists within the state of our Pranas until we are liberated, and so also do all the memories of known and unknown forms and actions. This universe is nowhere unknown, unseen, unheard of by the jeevatman which has travelled along with it eternally undergoing all the changes through innumerable species, and all these memories are secure in its 'Pranmaya visva', though not in the physical universe. Our dreams are the best proofs of the above truth, as we perceive in dreams what we never saw or heard of before, this happens because these come out of the state of Prana and exist in the forms of dreams.

to be vivid to the mind. The world beyond is also knitted together with Prana. The yogins clean the mirror of their 'I' citta and realise the universal-existence through meditation.

Science is now intent on solving the mystery of life and on getting a clue as to how it was first created. The super-carrier subtle body is still far from the reach of science. The heart is only a machine for Prana's action which never stops between life and death.

In the above it has been discussed about the evolutionary process of this world and our life through the medium of Para and Apara Vidya. The lower existence is qualitative and the higher free of all qualities. Apara Vidya therefore deals with lower Brahman who is governed by qualities and Para Vidya deals with Higher Brahman not governed by any quality. Apara Vidya is the subject of adoration and Para Vidya of divine knowledge. One who realises Brahman through Para Vidya becomes an in-separate part of Him and for this reason alone he has no death. But one who practices Apara Vidya is bound to taste the fruits of his actions and it is in accordance with the qualities of his actions that he has to depart either through the path of Devyan or Pitriyan. The path of Devyan denotes gradual salvation. This is why Apara Vidya is related to the worship of qualitative Brahman and not the realisation of Supreme Brahman who is devoid of all qualities. Contrary to this one who realises supreme Brahman through Para Vidya has not to depart from this body to merge into Brahman. According to Acharya Sankara ontology, psychology, eschatology and philosophy are one and the same. Apara Vidya merely deals with the practical aspect without which it cannot exist because Devyan of Apara Vidya is dependent on Pitriyan which is its complementary. This is why Apara Vidya has to lean on the reality of Pitriyan which complements it. It may therefore be said that Devyan alone with Apara Vidya becomes extinct only for him who has realised supreme Brahman and has also transcended the

illusion of the world of multitudinous forms and of life. I have therefore presented here a synthesized form of Para and Apra in the context of eschatology. Devyan is fundamentally the subject of Apra Vidya which aims at presenting the truth from the worldly point of view. But Para Vidya aims at realisation of truth. The former is an objective and the latter a subjective approach to reality. Human aim is salvation which is attained by realising that I is not different from Brahman but is in fact quite inseparable. This realisation fulfils the objective of Para Vidya.

THE PHILOSOPHY OF KATHOPANISHAD

Dr S. N. Sharma

According to the orthodox view, Katho Upanishad is supposed to form part of the Brahmana belonging to the Katha Shakha of the Krishna Yujurveda¹. It has two parts (Adhyayas) each having three chapters (Vallis). The story of Nachiketa² going to Yama, the Prime controller of human destiny under the express desire of his father Vajashrava for his learning from Yama some secret knowledge of transcendental value, must have been an old story current among the ancient Aryans since it can be traced in its embryonic conditions as far back as Rg-Veda.

But there, the story has been pressed into service to import the highest teachings of the Vedanta, making Yama, the knower of both the sides of life, the proper mouth-pieces of the Shruti, and the young Brahmacharin Nachiketa, untainted by the desires of the world and filled with the fervour of faith, the proper recipient of the teachings. And here Shruti has unerringly postulated who should be the student of the Vedanta. Due to its most poetic and charming presentation of the sublime doctrines of the Vedanta, it has been a great object of interest to scholars both from the East and the West. From a number of its commentaries existing now, its popularity among the orthodox Hindus can also be gauged. Prof. Max

1. According to Dr. S. Radhakrishnan, it belongs to Taittiriya School in Principal Upanishads on KU 1.1.1.

2. One who does not know and therefore seeks to know. Cp. Rv. X.97.5

Mueller tells us that it has been frequently quoted by the English, French and German writers as one of the most perfect specimens of the mystic philosophy and poetry of the ancient Hindus. According to Dr S Radhakrishnan, "two tendencies which characterise the thought of the Upanishads appear here, are loyalty to tradition and the spirit of reform. We must repeat the rites and formulæ in which they were originally instituted. These rules which derive their authority from antiquity dominated men's minds. Innovations in the spirit are gradually introduced".³

Actual philosophical discussion takes place from the beginning of the second valli (Chapter) of the first part (Adhyaya) after Yama has tested Nachiketa and his fitness to obtain the third boon to know the actual condition of the soul after the destruction of body. In this connection it is to be noted that Nachiketa had no doubt about the survival.⁴ Yajnavalkya says "the liberated Soul having passed beyond has no more consciousness. This is dissolved in the Absolute consciousness as a lump of salt is dissolved in water. He justified the absence of separate consciousness to his bewildered wife Maitreyi. Where everything has become the oneself, where and by what should we see hear or think? He who is liberated from the limitations of name and who has become one with all cannot be said to exist in the ordinary sense. He is not limited to a particular consciousness, nor can he be said to be non-existent for he has attained to real being". The question repeatedly put to Buddha is "Does the Tathagata survive after death or does he not survive?" Buddha refused to answer this question since saying 'that he continues to exist' would give rise to one kind of misunderstanding while to deny it would lead to another.

Second chapter begins with the description of the Supreme

3. In KU. I.11⁷ in Principal Upanishads

4. KU. I.16

5. B.C. II.4 (12-14)

Truth, the knowledge of which brings salvation to man. Both the good and pleasant approach man, the wise one discriminates between the two after having examined them well. The wise man performs the good. But fool chooses the pleasant. These two have been equated with knowledge and ignorance respectively. Yama describes the nature and fate of those who deny the hereafter. To the careless child, befooled by the delusion of wealth, the path of the hereafter never appears.⁶ Yama goes on to describe the nature of the individual Soul which is very subtle and which is very difficult to understand. It is only after realising by means of meditation on the inner self, that man attains to that state which transcends all relative aspects of life such as pain and pleasure, life and death, good and bad etc. That state is called the eternal absolute state.

The sense of pleasure is derived through the reactions of body and the bodily associations, there being no modification or affection possible in Atman which is beyond all these feeling.⁷ In the next verse⁸ three steps are mentioned and these lead to the final realisation.

Then Yama explains the importance of the word 'AUM' the only phonetic symbol of Brahman. In it, is the rudiment of all sounds. Om consist of three primary sounds A, U, M. A is the first of the guttural sounds that man can utter. U is the last of the labial sounds and M is the sound produced by rolling the wind over the whole of the tongue. Hence the conjunction of these three primary sounds can be comprehended to contain the rudiment of all sounds that man can ever give utterance to, and so it can be taken as the fittest sound symbol of Brahman. AUM is pranava which by the time of the Upanishads, is charged with the significance of the entire universe. The word first occurs in the Taittiriya Samhita of BYV III 2.9.6, which indicates, according to Kieth, the prolon-

6. KU. 1.2.6

7. KU. 12.12

8. KU. 1.2.13

gation of the last syllable for the offering verse uttered by the Hotri. In the Brahmanas, it occurs more frequently as a response by the Adhvaryu to each Rg-Vedic verse uttered by the Hotri, meaning 'yes', so be it, similar to the Christian "Amen".⁹ It is the symbol of the manifested Brahman (walking, dream and dreamless sleep) as well as the unmanifested beyond.¹⁰ After describing AUM as the means of realisation of both the supreme Brahman and the macrocosmic life of Brahman,¹¹ Yama speaks of the true nature of Atman, that 'it is not born nor does it die'. It is unborn, eternal and everlasting.¹² In Brahman all distinctions merge and in whom even death is swallowed up. 'He being the eternal life'.

The third chapter begins with the description of the relation between the individual soul and the Supreme Soul as that between light and shade, an object and its image. The object is real, while the image is only a shadow. They are said here to enjoy the fruit of the deeds of the latter, but this should be taken only in metaphorical sense. The truth is that the Paramatman, the inner immutable essence of Jiva as well as of the whole Universe is never attached in any way with the works of the former nor with the modifications of the latter. It is the eternal witness of all life activity for whom the responsibility is only with the Jiva with all its upadhis, viz. the wind, the senses, the pranas and the physical body.

Next, the soul has been compared with the master of chariot, the body as the chariot, intellect as the charioteer, mind as the rein, the senses as the horse and their roads as the sense-objects. The soul united with the body, the sense and the mind, is called by the wise, as the enjoyer. It is only when an apparent union between Him and the mind, the sense and the

9. Dr. Radhakrishnan, on KU. 1.2.15 to Principal Upanishads.

10. Mandukya Up. IV. 32.

11. KU. 1.2.16-17.

12. KU. 1.2.18-19 Cp. Bhagavad Gita 11.19-20.

13. KU. 1.2.25.

body, is brought about through Avidya that He appears as the agent or enjoyer of an action. The mind, through the senses and the body, acts or enjoys ; and this feature of the mind is erroneously imputed to Atman, as His own inherent nature ; intelligence is superimposed on the mind. This is called the superimposition. So when the pure Atman is thus superimposed on the attributes of the mind, the senses and the body, He gets the name Jiva, the doer of deeds and the enjoyer of their fruits. It is this false shadow of Atman, the Jiva, that undergoes all troubles of life, such as birth and death. As a man can reach his destination by his chariot, only when his driver is clever and drives the horses exercising proper control by means of the reins so the Jiva in the body can attain the immortal state, only when intelligent discrimination controls the mind and guides the senses ¹⁴

Then Yama explains the superiority of the Universal substance in the scale of subtlety of existence. The subtlest of all is the pure intelligence, the Purusha, the basis of all life and substance. Then comes the inscrutable prime matter or energy of the Prakriti which veils the Purusha and creates in Him the dream of the Universe. This first conception of Universal life is Hiranyagarbha, in it are aggregated infinite individual souls whose chief distinguishing features are intellect (Buddhi) and the mind (Manas). The grosser aspects of the Universal substance divides itself again into two, viz., as the senses and the sense objects.¹⁵ In the next verse,¹⁶ there is reference to the practice of samyama. First, all the activities of the senses should be stopped and the consciousness should be contracted from the senses and concentrated upon the mind, next the consciousness should be drawn away inward even from the mind and put in the intellect or the higher discriminative faculty of the mind, then it should be

14. KU. 1.3.5-9

15. KU. 1.3.10 -11

16. KU. 1.3.13

withdrawn from the intellect even and centred in the intuition which comprehends the cosmic existence of life, which can be done only by the proper intuitive feeling of our own pure Ego, the Ahankara, and then lastly when the thin veil of ego is also pierced through, consciousness reveals in its singular, Pure, self-contained Absolute aspect. This process of self-realisation through self-discrimination and introspection is what is known as Jnanayoga.

The second part of Kathopanishad (KU) starts with the description of senses as defective organs that go outward; and hence one sees the external and not the internal self. It is only after turning one's senses inward that one can behold the true Atman. After realising the oneness of the individual soul and Supreme self, one becomes free from sorrow and hatred. Hatred is born of self-interest which in turn has its basis in the senses of separateness. When the Unity of the self is realised, there is no room for hatred.¹⁷

Salvation is possible only when man feels one with all. Otherwise, the one, who sees difference, meets with death again and again.¹⁸ There are two states of the being, the absolute and the manifested, and so essentially there is no difference between the two. The wave and the ocean are materially different.

The soul resides in the city (body) which has eleven gates, seven into the head, the naval, the two lower ones and one at the top of the head.¹⁹ He is the sun dwelling in the sky, the fire existing on the altar, born in water, born on earth, born in the sacrifice, born on the mountains. He is the great.²⁰ Then, here is the description of the five principal kinds of vital energy functioning in the body. When it manifests through the work of the lungs and respiration, it is called Prana; when

17. Cap. Isha U p. 6

18. KU, 2.4.20

19. Cp. Bhagavad Gita, V. 18

20. KU 2.5.11

it works in the colon and bladder, it is called Apana, when it works through the digestive system, it is called Samana, when it works through the larynx and produces voice, it is called Udana and when it expresses itself through blood-circulation and nerve-currents it is named Vyana. Nothing remains of that Atman in the body when he has gone out of it. So the whole body disintegrates thereafter. Then Yama explains as to what happens to self after meeting death. Here KU clearly speaks of the law of Karma and reincarnation. Depending on Karma (actions) man's rebirth ranges from the place of gods down to the plant life. The transcendental Atman remains untouched by the miseries of the world, just as the light of the sun is not contaminated by the defects of the objects it illumines.²¹ Here we find an indication of the Vivartavada or the doctrine of superimposition propounded by Shri Shankara.

Creation is compared with the Ashvatha tree whose root is the unmanifested Absolute Brahman as from him the whole Universe proceeds.²² But the tree also is called here Brahman, as the creation is nothing but the manifestation of his saguna nature.²³ The whole universe vibrates in Brahman who creates, maintains and dissolves it. Nothing can move without its consent. So if one realises it before the fall of one's body, one becomes free from the worldly pains and pleasures. He can be seen in the self as in the mirror. He cannot be seen with the eye. He is far from being felt by the ordinary senses. When the five senses of perception lie still with the mind in the self when even the intellect works not, that is the supreme state. One can realise that self through Yoga, after duly instructed by the Teacher (Guru). When all desires or knots of the heart are rent asunder, the mortal becomes immortal even in this very world. Hundred and one are the nerves of

21. KU. 2.6.1

22. KU. 2.6.1

23. Cp. Bhagavad Gita, 15.1-3

the heart : of them the Susumna has extended towards the crown of the head. Going upwards by it man attains immortality, but others reincarnate in this world obtaining various bodies according to their Karma and desire. KU ends with the folloing prayer (which is also found in the beginning) :

"May he protect us both, the teacher and the taught. May he nourish us both May we both work together sincerely. May our study be thorough the fruitful. May we never hate each other. The repeatition of the word Shanti (Peace) thrice is to toward off the three kinds of obstacles to study : bodily, terrestrial and heavenly.

UNITY IN DIVERSITY

Prof P A Seetharaman

"Whatever may be the form in which each devotee seeks to worship with faith, I make his faith steadfast in that form alone" says Gitacharya

Upanishad declares "It is the ONE that become THREE and then THIRTY THREE and then THIRTY THREE CROES and then to INFINITY according to the various functions of divinity. The forms may be different names may be different, but the ultimate truth is ONE."

Cows may be of varied hues, but milk is always white. All fingers are not identical, but for the function of the hand all the fingers should co-operate. Each of our organs has a different work to perform but the human being is the organic whole of all the organs. The diversity is not a hindrance for unity. on the contrary there is unity in diversity.

Let us consider our motherland India or Bharat. It is a crucible consisting of the people of many religions, languages and states. There may be interstate differences and even minor cultural disparities from one and another. But we are all ONE, united we stand and divided we fall. The prosperity in any part of our country is the prosperity of our nation as a whole and the adversity in any corner of our motherland affects the whole nation.

When we pray to God we say "Let the whole world be joyous (Sarve Janah Sukhino Bhavanthu, Loka Samastha Sukhino Bhavanthu)

This is the national integration and international integration.

The rituals assert this and help us to get over the various complexes of our mind and to reach the ultimate goal. Shivites wear white ash (Bhasma) on their body. Bhasma is prepared from cowdung, which has the antibacterial property. The philosophic idea is that when anything is burnt, the ultimate residue is ash - likewise when anything is tested in the fire of knowledge, only SHIVA remains. It indicates the paramathma swarup. Goddess Lakshmi resides at the hind part of the cow. Hence Bhasma is a symbol of wealth. (Vibhoothir Bhoothir aiswarya)

The kumkum worn by ladies is prepared from turmeric, limejuice, ghee etc. which also indicates wealth. Turmeric has antiseptic properties.

Madhwa's wear carbon black on their forehead. Carbon also indicates the residue on burning all substances. It indicates Vishnu. Similarly Chandan or Sandal paste is applied by some people. It gives cooling effect to the system.

Camphor is burnt in all the functions. Camphor has the property of sublimation; when it is burnt no residue is left indicating thereby that we pray to God to liberate our soul at the end of our life and help it to mingle with HIM directly without any more birth.

Lord Shiva staying in cremation ground is indicating that irrespective of the wealth, status, dignity, name, fame etc., all people will have to reach that place only after death. This is also an indicator of Unity in diversity.

All the rituals are meant to purify our body and mind. The group worship at the temples help us in concentrating our mind on God. Evil thoughts disappear from our minds yielding place to noble thoughts. There will be peace of mind. The discipline in life will be inculcated.

The rituals like Abhisheka, Archana, Harathi, Naivedyam and distribution of "Prasad" help us to concentrate our atten-

tion and help us to lead a noble life. When a food is offered to God before we eat, the preparation will certainly be excellent, made from unadulterated stuff. We will not become glutton and idle. We can eat food only after the offering to God is over.

Ahimsa, Satyam, Asteyam, Saucham and Indriya Nigraham are the essential virtues of a human being (Non-injury, truth, non-stealing, purity and control of senses)

The body is the temple of God and it should be kept clean (Debo devayalaya proktha). Hence we are asked to take bath before sun-rise and perform sandhyopasana. In the early morning, there is Ozons in the air and it is free from all pollutions. Doing deep-breathing exercise (Pranayam) at that time will increase oxygen intake.

These 'sandhya' prayers are common in all parts of India. "Gayathri" mantra and "Pranayam Mantra" are the same throughout the world. This is also unity in diversity.

Sankaracharya tried to bring unity among the people who were quarrelling about the supremacy of one God over the other. He established the Panchayatana Pooja namely Athma Pooja, Rudra Pooja, Gowri Pooja, Vishnu Pooja and Surya Pooja. The 'Advaitha' itself is unity in diversity.

Various Yagnas (sacrifices) are prescribed in the Vedas. Lord Vinyaka himself sacrificed his Danta (Horn) by breaking it and using as a pen to write Mahabharata. Sacrifice to God is a thanks giving aspect for the benefits derived from Him.

Vedas are not meant to create disunity and sub sects etc. They show us the way to lead a good life. They prescribe certain do's and don't's for the benefit of mankind. The essence of Vedas is the Vedanta or Upanishads. The nectar of the Upanishadas is the Brahma Vidya or the knowledge about Brahman, the Omnipresent, Omnipotent and Omniscient. Thus the unity is the essence of the Vedas.

The letters A, U, M are from "AUM" and this is UMA. Without Shiva, there is no Shakthi and the reverse. Shree

Rama has offered prayers to Lord Shiva and Lord Shiva has prayed to Sri Rama. Hence it is wrong to think that Shiva and Vishnu are enemies. They are ONE.

If we understand the purport of any Religion, we will find that all religions are based on the ONE GOD and the unity and brotherhood of the humanity.

I would like to conclude this article with the following sloka

“Yam Saivah Samupasate Shiva iti
 Brahmeti Vedantinah-Bayddha Buddha iti Pramana patavah
 Karteti Naiyyayikah-Arhoneityatha Jainasasana-
 rti Karmaeti Mimamsakah
 Soyam vo vidadhathu Vanchita-phalam Trailokyanatho
 Harihi”

“He whom the Saivas worship as Shiva, the Vedantins as Brahman, Buddhists as Buddha, Naiyyayika as Creator, Jains as Arhat, Mimamsakas as Karma may that Hari endow you with the fruits you desire”

A NEW INTERPRETATION OF SAMKHYAKARIKA

Wiesaw Kowalewicz

It is well known to every scholar familiar with Samkhya that principal concern of that system is purusha and its relation to prakriti. There is no exaggeration stating that mode and level of comprehension of the whole Samkhya system depends on understanding of this essential problem.

One of the most important aspects of this concept is that of its plurality (purushabahutva). Analyzing the evolution of Samkhya thought we can notice that the primal idea of purusha conceived as one Supreme being otherwise subject-being of the absolute has been replaced by conception of plurality of purushas treated as individual "selves". Such an apprehension of purusha is found undoubtedly in all known commentaries to Samkhyakarika, that is in Matharavritti, Gaudapadabhasya, Jayamangala, Tattvakaumudi, Yoktidipika and the others.

According to common opinion among researchers the concept of purushabahutva is included in Samkhyakarika. That conviction is based on the assumption that commentators, though often being in contradiction with oneself and with one another, are correct interpreters of Samkhyakarika philosophy. However, if we consider a remoteness, between the onset of treatise and its commentaries we have to notice inevitable evolution of concepts and notions that follow. Therefore it seems doubtful if such an assumption is proper and whether uncritical following of the suggestions of commentators is justified.

In this paper, I present shortly an attempt of a new interpretation of classical Samkhya as regards to problem of purushabahutva. This interpretation, which, in my opinion, is a discovery of great value by Dr Leon Cyboran, who is unfortunately missing since June 1977. His most interesting investigation concerning Yoga, is highly original and constructive and is also consistent with the Indian tradition. However it is not yet sufficiently known to the world. His new interpretation of purusha in Yogasutras was already presented at the Fourth World Sanskrit Conference in Weimar by his disciple—Dr Tomaz Rucinski.

The principal aim of his interpretation of Samkhya is to give evidence of contrary to prevailing opinion of historians of Indian philosophy that Samkyakarika does not speak of plurality of purushas. As Dr Leon Cyboran has given the general outline of that interpretation but not published it, it become my task as I have been his disciple, to elaborate and complete his discovery.

Approaching the analysis of the text, I have assumed, for some justified reasons, the integrity of Samkyakarika as working hypothesis on which I should base my investigations. Moreover, I have attempted through intrinsic analysis of the text to reconstruct its integral meaning and only from that point of view to consider particular problem.

The ground for prevailing opinion on plurality of purushas is the 18th Karika rendered usually as a thesis through which purushabahutva is demonstrated. For example, quoting a new though traditional translation of this Karika by Prof Gerald Larson

"The plurality of purushas is established, (a) because of the diversity of births, deaths, and faculties, (b) because of actions or functions (that take place) at different times, (c) and because of difference in the proportions of the three gunas (in different entities)"

However, if one wants to understand this Karika in such

a way it must be admitted that, regarding purusha, it cannot to be reconciled with other positions of the treatise. From such interpretation it would result then that the cause of pursabahutva is prakrati, since births, deaths, faculties, and even course of time originate from it.

On the other hand, Samkhyakarika maintains that purusha is without gunas, it is not an object of cognition (avisaya), and has discrimination from gunas (vivekin), wholly different, transcendent from them (asamanya) being a subject of consciousness (chetana) and beyond time (nitya). How then the activity or functioning of prakriti could be the cause of plurality of what is actually absolutely different from it?

It is striking that all reasons given in the 18th Karika refer, in fact, to subtle aggregates of consciousness, called linga, which form individual entities. These lingas undergo the wheel of samsara and attain liberation as dissolution, without purusha, as it is stated in the 62nd Karika, does not experience either samsara nor bandhan nor the process of release, being transcendent absolute or eternally free being

Therefore the activity of prakriti, its multiple products and all process do not actually affect the purusha. It concerns all variety and plurality as well. In what meaning then purusa-bahutva of the 18th Karika should be taken?

In order not to accuse the author of text of rank contradiction, it is necessary to consider, if hitherto interpretation of the Karika is adequate, whether it is possible to comprehend it in a way more congruent and integral with the whole treatise.

The 18th Karika sounds in original as follows

"jananamaranakarananam pratiniyamad ayugapat pravrttesa purusabahutvam siddham traigunyahviparyayaiva"

In hitherto renderings the two terms, Siddha and Viparyaya, are, in my opinion, most doubtful.

Viparyaya means "turning round", "reverse", "perversity", "vitiation", and especially in this context it is to be understood

as "misapprehension", "error", "mistake" (of cognition). That mistake arises from three gunas which, according to Samkhya, are its cause. It is only when sattva of consciousness is wholly purified from slightest trace of rajas and tamas that it truly reveals reality. Thence, since purusabahutva is conditioned by wrong cognition then only it can be apparent.

Another term *siddha*, has been rendered usually as "established", "proved", "demonstrated" or similar. Although this meaning is admissible nevertheless treating that reasoning as a proof could hardly be justified. It becomes clear when we notice from what point of view the so-called argument is carried out. This reasoning is based upon everyday experience and common senses. Then it is not characteristic point of view for the author who sees the world rather *sub specie aeternitatis*. As a result of such "argument" the plurality of purushas conditioned by activity of prakriti could last only to its cessation which is equivalent with attainment of the right cognition and final release. Thus there is further no base for existence of that plurality.

Therefore not only the 18th Karika does not prove the existence of plurality of purushas but also claims that it is only the conclusion from common experience based on cognition error. The 18th Karika then should be treated not as an ontological thesis regarding purusabahutva but as an epistemological one concerning misapprehension of that type of experience which suggests in false conclusion of plurality.

The term *siddha* should be rendered then as "attained", "accomplished", "has taken place" or similar.

The meaning of the 18th Karika as rendered by Dr. Leon Cyboran runs then as follows:

"Because of precise law for particular (entire) distributing births, deaths, and psychical organisms because of non-simultaneousness of psychical processes the plurality of purushas takes place, but only because of three gunas there is error of cognition".

Such interpretation of the Karika finds confirmation in other Karikas making the whole treatise more congruent and comprehensive. There are two places in the text worth mentioning. The first of them is the 10th and the 11th Karika. The 10th Karika enumerates aneka among other attributes of vyakta. On the other hand, the latter states that purusha is opposite to vyakta. That statement should be understood that purusha is consequently one (eka) as it is interpreted by Mathara and Gaudapada, who are not realizing the evident contradiction with their enunciations to the 18th Karika.

Instead, the 66th Karika, when concerning purusha, uses eka as a synonym. Similarly eka is used there as a synonym of avyakta – the cause or principle of all phenomenal reality and one purusha – the absolute subject-being.

The new interpretation of purusha in classical Samkhya has its significant consequences in solving many other questions of the system. But there is neither place nor time to consider them sufficiently.

ANUBHAVA OF ADVAITA ACCORDING TO SANKARA

Dr. K. Krishnamoorthy

Acharya Sankara is amazingly reticent on the treatment of 'anubhava' (intuitive realization) or ultimate experience of Final Beatitude (Moksha) in his magnum opus viz. "The Brahmasutra Bhasya". There is no doubt that the whole of this celebrated text is concerned with Brahmagyana as its ultimate goal. But its analysis and synthesis of the Upanishadic thought is essentially regarded as Jijnasa or 'Enquiry'—a means leading to that goal. No doubt experience of Brahman or Atman is attested by the mystic and esoteric outpourings of Upanishadic sages—but its nature is beyond the pale of empirical speech or thought. No account by definition can reveal the nature of that supreme state of moksha. The Brahmasutra teachings are no exception to this. To a man of faith they can only provide the highest aid possible on earth to shed his ignorance about the Absolute reality underlying the vast and diverse appearance of our mundane world or samsara. There are three stages in this spiritual enquiry of a devout seeker after moksha or emancipation from Samsara, the unending cycle of birth and death caused by desires (kamas) and deeds good and bad (karma). They are (1) receiving instruction in Upanishadic texts (Sravana) from a preceptor, (2) Cogitation of their import (Manana) and (3) pointed contemplation of the Supreme Atman, (nididhyasana). All these are activities of mind—and anubhava or self-realization is not identical with any activity whatsoever. Hence not only scriptures, but spiritual experience of adepts too,

become the accepted criteria of the enquiry relating to the spiritual experience. This is stated at the beginning itself by Sankara.

In respect of religious duty, however, scriptural injunction alone is the ultimate authority since discharge or dereliction of duty depends on the doer. But Brahma-Jnana or experience (saksatkara) of Atman is not a religious value to be attained here or hereafter by means like prescribed ceremonials. It is a natural state of the seeker, however obscured from him in his daily round of activities actuated by desire. This routine life of man is designated as vyavahara in Vedanta. Now Jnana is paramartha or the ultimate end of Man which is diametrically opposed to all vyavahara. It is therefore a self-discovery of what is completely shut out from his view, and not any new state to be acquired. This obscuring shroud is nescience or ignorance, called by many names like avidya, maya, adhyasa, mithya-jnana and so forth. This is at the root of all human vyavahara or activity sensual as well as cognitive, as it proceeds from the basic sense of duality such as 'I' and 'You', ('I' representing the subject's body, mind, emotions, sentiments etc., and 'You' everything pitted against it as an altogether diverse 'object' outside oneself). In Sankara's language the former is *asmat-pratyaya-gochara* while the latter is *yusmat-pratyaya-gochara*. Sankara is not using here the language of the grammarian distinguishing the first personal pronoun from the second. He is talking of two logical categories covering the entire universe in their sweep under the two heads of 'self' and 'not-self' with which every one of us is familiar in vyavahara or daily life. It is Sankara's thesis that this very truth of life is the most basic untruth ontologically. Untruth appears to us as truth due to the innate illusion or avidya which all men are prone to, and which can be transcended only by the few perfect seers such as Vasistha and Vamadeva, as recorded in Vedantic tradition.

Sankara expressly recapitulates this tradition and argues

forcefully that what is beyond the pale of our perception, might well be within the purview of direct perception in the case of illustrious hoary sages like Vyasa ; that is why the epics and puranas record their discussions with Gods. The argument that since human perception today is incapable of such a feat, it should have always been so incapable is untenable because that would put a limitation on the infinite diversity admitted as the very nature of the universe created by God. There may not be any single world conqueror and world suzerain today, that cannot prove that, never before in history, such a mighty world-conqueror could have existed.

Here we see how Sankara's philosophy of Absolute Monism is not world-escapist as urged by modern scholars like Albert Schweitzer. The so-called scientific perspective blindly subscribing to the theory of 'progress of ideas' cannot simply apply to areas like facts of history, religion and culture. When Sankara holds that Brahma-jnana negates all duality and transcends all *likavyavahara* or the business of empirical world by cutting the very knot of *avidya*, he seems to undermine the importance of even theology which speaks of creation, Gods with forms, worship and so forth, also the existence of the external world itself with its infinite multiplicity which is very much there and staring us in the face all the time. But this is to miss the main thrust of his Absolute Monism which neither affirms anything nor denies anything, but only reveals for us a new dimension, viz., the freed state of a wise sage which is the *summum bonum*. It is a new awakening of man to Reality as such. It resolves all contradictions incident to empirical life, all suffering, and all ignorance — not by denying the latter but by displacing them by the enlarged *Atman* as it is in its infinite existence-knowledge-bliss. Such a self-awareness or self-discovery is of the very essence of Advaita, and a more far-reaching philosophy has not been formulated by anyone anywhere else. It cannot be formulated also, because there can be nothing more extensive than Absolute Monism, where

One, the reality, transcending space, time and causality, becomes the very substratum of all possible and conceivable duality and diversity. But these forms are really two sides of the One unchanging Absolute, the real and the apparent. The first is true absolutely while the second is true relatively. To pose one against the other as though they are inconsistent is the primordial ignorance we have got to shake off. Samsara is but a synonym of it. As Sankara would say, it is the infinite sleep enveloping all beings, shutting out from them the dawn of Absolute Awareness, styled as Maya, the inscrutable power of God or Avyakta (the unmanifest) or Bija-shakti, the seed-power of all unending suffering inherent to the jiva or bound being. The awakened one is Prajyana who realises his non-difference from the Jiva.

Even talk of bondage and freedom is only a loose usage of words in Vedantic teachings a concession to popular parlance. The truth, however, remains that all such duality is but adventitious, created by ignorance, and not absolutely real.

If validity for an esoteric saint's teaching is conceded, then the same validity would have to be conferred on the teachings of all saints, and their number indeed being many, we would be left with no single metaphysical criterion. This is another important stance of Sankara which is not usually noticed. Miracle-workers and god-man are far from perfect, whatever they might claim for themselves. Hence the only safe guide in spiritual matters can be the hoary upanishads.

And the oft-cited analogy of the Absolute Lord appearing as Jiva and undergoing the triple states of experience viz., wakefulness, dream and sleep, due to His own Maya is that of a rope appearing as serpent. Since no analogy is perfect, it is futile to argue that as there are two reals in the case of the rope-serpent, there should be two reals in the case of God and Jiva also.

Until the dawn of Brahma-Jnana, the duality-oriented life

of man secular as well as religious is held as true

At this rate, it may be argued, even Vedanta-lore becomes *asatya* or unreal, how can the unreal lead to experience of the real ? How can one bitten by an imaginary serpent in a dream die of its bite ? How can one quench his thirst or cleanse his body by the mirage of water in a desert ? Sankara replies that the effect of even such imagined shocks can be real since people are seen dying by the bite of poisonless serpents also, because of their very fear, and in the dream state, mistaken water too serves to quench one's thirst, even as a mistaken snake can cause the death-sensation

But a greater difficulty is presented in reconciling the individual responsibility of man for his actions in such a scheme of Advaita or Absolute monism, wherein all individuality is itself apparent. But Sankara strikingly demonstrates how God (Isvara) is as much apparent as the Jiva, and how God does depend on the Jiva's deeds, good or bad, in determining the rewards and punishments to be meted out to him. He is an impartial and overall cause of the Jiva's joys and pains even like rain, of all vegetation on earth springing from their respective seeds. If there is no seed, there can be no vegetation in its infinite diversity of flower and fruit. How can it be there without rain ?

It is then asked why Jiva alone should be a prey to suffering and not God too since both are equally appearances. The answer is that while Jiva is a slave of his avidya or ignorance, God is not a slave, but a master of the adjunct of avidya or maya. The former wrongly identifies himself with his body and so on and suffers pain because of this false superimposition of himself with what he is not, while God is not a prey to such a wrong identification or false superimposition. Therefore even the Jiva can shake off his false suffering by realising his true nature of Atman.

Sankara reverts to the subject of Advaita-Anubhava at the close of his great *bhasya*. It is the consensus of Advaita teachers that this Anubhava is synonymous with Brahman

which marks the annulment of bondage (samsara). Perhaps this is the only passage in the whole of the sutra-bhasya which is so pointedly assertive of the nature of anubhava. Does it's dawn admit of stages or does it arise in one flash is the final question. Theoretically, since Brahman-Jiva equation is complete and partless, the ultimate experience has perforce to be in a flash. But there may be penultimate stages leading to it also since the Jiva is a composite of many aspects like body, sense-organ, mind, intellect, feeling, etc. He can gradually annul one after the other until the annulment is complete in the Absolute Brahman.

One last question remains to be disposed of. Why is Sankara so reticent about expounding the nature of the ultimate spiritual experience or anubhava? The answer is simple. No felt-experience, even in mundane life, is expressible in words. Even a simple sense-experience as that of sweetness in sugar is beyond words. If one is called upon to render in words the precise difference in taste between the sweetness of sugar cane, milk, Jaggery and so forth, one would realise the impossibility of the task. As Dandin puts it 'not even the Goddess of learning can do it'.

This is still more so in the case of joys or pains which can only be felt but not expressed. Who can recapitulate the precise joy of sex or the pain of tooth-ache? Hence comes poetry which devises new method of emotive language to give expression to the myriad feelings and experiences of life, but even its dhvani of suggestive tone falls short of the idea of evoking rasa in its fullness. How much more than should be the inexpressibility of Brahma-jnana which is infinite anubhava, jnana and ananda - all in one?

Sankara, however, silences summarily any objection that might be raised by doubting Thomases about the veracity or possibility itself of a Brahma-jnanin in a human body. He says that such fact of felt-experience does not admit at all of any questioning by another, since the latter is admittedly an ajnanin. And that indeed is the last word on Advaita-anubhava.

SALVATION ACCORDING TO INDIAN PHILOSOPHY

Dr Suresh Chandra Banerji

Salvation (moksa) is one of the fundamental entities among the Orthodox Indian Philosophical Systems. It is the ultimate goal of human life. While all the systems agree that salvation is the highest aim, they differ on the nature of it and the methods to be adopted for attaining it.

Generally speaking, salvation consists in the release from bondage to sensuous and the individual, the narrow and the finite, as Radhakrishnan expresses it. According to the Upanishads, the way to emancipation is the way to the growth of the soul. Moksa is liberation of jiva from ajiva. It is Karma that links jiva with ajiva.

In the earlier phase of the Mimamsa Philosophy, the attainment of heaven was regarded as the greatest desideratum. But later on the highest goal was determined as the cessation of rebirth. This liberation is a condition beyond pleasure and pain.

According to Vedanta as explained by Sankara, Salvation is not merely the cessation of pain caused by the false knowledge of the difference between jivan and Brahman, caused by Maya. It consists in the attainment of the state of highest bliss. It is possible only by identity with Brahman.

Ramanuja appears to mean by Salvation the attainment of the likeness of Brahman, and not of Brahmanhood. He believes that for this is necessary the performance of sacrificial rites which destroys the accumulated result of action, which

is an obstacle to true knowledge. After that one realised that what is really necessary is God's mercy which is obtained through meditation and devotion. Then the liberated soul, free from all imperfection, becomes like Brahman.

Madhava's stand-point is that the likeness of Brahman is turned into the kinds of salvation called Saruoya, Saeokya etc. It can be attained by the mercy of Brahman.

According to Vallabha, the means to Salvation is service, by Jiva, assuming the condition of a Gopi, of God as Lord or husband in the Rasa Festival.

Nimbarka thinks that, even after Salvation Jiva cannot be identified with Brahman.

According to Samkhya Salvation is realisation by means of discriminatory knowledge of the identification of Purusha and Prakriti. This philosophy recognises salvation in life, after death. Videha Kaivalya is attained.

Salvation of Yoga Philosophy is of two kinds. *Karavimukti* and *Karma Vimukti*. The former is attainable by certain means including discriminatory knowledge. The latter is possible when there is cessation of the domination of *Buddhi* and the cessation of the three *gunas*. For Salvation mere true knowledge is not enough, one should discipline the body and mind first by Yoga.

According to Nyaya Philosophy, salvation consists in the want of the feeling of all sorts of pain. The aspirant should resort to *sravana*, *manana* and *nididhasana*.

According to Vaisesika, salvation is that condition in which the soul is free from all qualities and remains in an attributeless state like the sky. By true knowledge one becomes prepared for salvation which is attainable through God's grace.

So far as Kashmir Saivism is concerned, Abhinavagupta divides *atman* into three kinds viz.

Pramukta—Absorbed in Paramatman

Aparamukta—United with manifested part of Paramatman

Jivanmukta—Liberated while yet in the body.

Liberation consists in the constant recognition of the fact that man is identical with Shiva.

The Heterodox Carvaka School does not recognise liberation. It is hedonistic and regards pleasure as the Highest goal of life.

According to the Vaisnavas, Mukti is the attainment of the Brahman. There are two modes of attainment. One consists in the appearance of the knowledge of the impersonal Brahman on the disappearance of Maya Shakti known as Avidya, and of the absorption of the Jiva in Brahman. The second, which is higher, consists in the attainment of the Bhagavat in his fullest and truest self in his own heaven. There the jiva is brought into direct contact with the personal God. The attainment of Brahman does not mean sameness or identity but the possession of the divine Svarupa-shakti which was obscured by Maya Shakti. This Liberation is attainable in one's life and also after giving up the gross and subtle bodies after death.

Mukti is of five kinds viz. Salokya (attainment of the same place habitation with the deity), Sarstyā (attainment of similar divine condition), Sārpyā (attainment of similar divine form), Samipyā (attainment of nearness to the divine being), and Sayauja (absorption in the divine self). Of these, Samipyā is regarded as superior to the others. It is Bahir Sakshatkara (Outward vision) while the others are Antah Sakshatkara (inward vision). Samipyā alone enables the soul to serve and love the Bhagavat.

Moksa of Hindu philosophy corresponds to nirvana of the Buddhists. The state of arhat culminates in nirvana. Arhatship is attained when the obstacles of rage (yearning for pleasure), mana (pride), audhatya (selfright consciousness) and the ignorance of the true nature of things are overcome. Upadhisnirvana is the suction of sanctification. It is the state in which the human passions become extinct. Anupdhisesa is that condition in which all being is extinct. Parinirvana

takes place when there is annihilation of the elements of being.

According to the Jains, liberation is not merely the absolute cessation of pain but also attainment of supreme bliss.

According to Kauljnana Tantra, the presence of Shakti in the upper region constitutes liberation. It is attainable by means of the proper knowledge of Hamsa or Shiva.

Purnananda in his Sritava-Cintamani regards liberation as the merger of the individual soul into the supreme soul, which is of the form of a mass of bliss and is imperishable.

In the Mahanirvana Tantra, liberation consists in getting rid of the bondage of rebirth and consequent release from suffering. This state can be reached by communion with the God-head in Mahanirvana or great extinction.

Tantra recognises Jivanmukti. It holds that liberation is attainable only through tantric practices.

THE NECESSITY, INEVITABILITY AND UNIVERSALITY OF RAJA-YOGA

Dr. Nundo Lal Kundu

According to 'Raja Yoga' as expounded in Tantra, the microcosmic consciousness as embodied in human body is called the subject, the knower. It is covered up in five sheaths, in Sanskrit Kosa, viz., (a) the physical sheath (Annamaya Kosa) (b) the vital sheath (Pranamaya Kosa) (c) the mental sheath (Manamaya Kosa), (d) the unconscious or sub-conscious sheath (Vignamaya Kosa) and finally the sheath of supreme transcendental blissful consciousness (Anandmaya Kosa).

In the vital seath or pranamaya kosa resides the 'elan vital' or life-force which is constituted of five fundamental vital airs (Vayut) viz., (a) the prana which controls inhalation (b) the udana which controls the ascending vital force, (c) the apana which controls the descending vital force or exhalation which discharges wind, excrement, urine and semen (d) the samana which controls digestion, glandular secretions and (e) vyana which controls the opening and closing of the eyes and all other involuntary sections.

Here comes the psycho-physical exercise for the yogin. This is called Pranayama or the practice and development of the power of controlling and directing psycho-physical forces. To achieve this one must sit straight, keep the spinal chord erect in order that the vital fluid inside the spinal chord may flow freely, the body, the chest, the neck and the head must be held in a straight line in order that rythmical breathing may

be produced. The aspirant must also be correctly acquainted with the psycho-physical nerve channels, 'Nadis', which are very subtle, hence imperceptible channels of the flow of psychical forces whose conducting agents are the aforesaid five principal vital airs or vayus.

The Tantras have mentioned fourteen principal Nadis or nerve centres of which three are most fundamental. These are (a) the median-nerve in Sanskrit 'Susumna Nadi', (b) on its left is the Ida Nadi, (c) on the right is the Pingala Nadi. The median nerve or 'Susumna' is the chief nerve centre situated in the hollow of the spinal column figuratively called the 'mount Meru' of the autonomous nervous system. The 'Ida Nadi' on the left and the Pingala on the right coil round the median nerve. The susumna Nadi is the great highway for the passage of the vital and psychical forces of the human organism.

These forces again are concentrated in centres or Chakras arranged along the median nerve or Susumna Nadi and interconnected and intercepted by it. In those centres or chakras all our vital and psychical forces are stored up. These are six in number. The first is

(a) The Muladhara cakra situated in the lowest part of the spinal chord. This station of the Susumna Nadi or median nerve is the root, the secret source and fountain of all vital and psychical forces as well as of all cosmic sound.

(b) Higher up is the Svadhistha cakra or the centre of sex-energy.

(c) Above it there is the 'Manipura' the centre of ego-sense 'Ahampratiti'.

(d) The next is the heart-nerve centre, the 'Anahata Cakra' the centre of blood circulation, also discharging vital and psychical energy to every portion of the organism. This is the heart-nerve which radiated the whole of psycho-physical organism. It is like the Nucleus of an atom round which all vital and psychical forces move and dance, as it were. This

is the centre where 'the dance of Eternity on the footlights of time' is enacted. This has been called in Tantra 'Hridayam Paramesitu', the heart-centre of Parameswara the indwelling informing spirit of all. The Pilgrim's progress then touches the fifth station.

(e) *Bisuddha cakra* located in the throat. This is the centre where all vital and psychical forces, are purified, (hence it is called '*Bisuddha cakra*') and become very subtle. Rising up in its unrolling, un-folding process, the *sadhaka* or the spiritual pilgrim attains

(f) The '*Ajna cakra*' situated between the eye-brows and which is called the third eye or the region of supersensuous perception. Here the three fundamental psychic nerves the median *Susumna* the left nerve *Ira* the right nerve *Pingala* meet together and then separate. Here all vital and psychical forces are consumed into trans-empirical consciousness. Integrating all and yet transcending it the abode of supreme transcendental conscious power shining in its self-luminosity and self-consciousness and sending its rays down-wards through the *Susumna* or the median nerve over the whole psycho-physical organism and the yogi merges into a state of blissful ecstasy. This is the state of self-realisation.

Raja yoga consist in the awakening of the *Kundalini* power the ground and the root cause of all physical vital and psychical powers the aim and idea of the practitioner in 'Raja Yoga' is the awakening of the unconscious power wherein lies coiled and concealed the mighty surge of eternality for creation preservation and destruction. Once this fundamental power is roused or activity through its various levels or *cakras* reaching its destination in a thousand petalled lotus in the pericarp of the brain centre figuratively *sahasrara* so described. This is the state of supreme transcendental bliss which pours down its showers of heavenly ambrosia to feed and sustain the psycho-physical organism in all its parts. This is the state of self-realisation where all ignorance or *Avidya*

completely vanishes and the spiritual Aspirant realises his own nature as self-luminous spiritual principle.

Thus the awakening of the Kundalini or the self from its sleeping slumbering state is the supreme way of attaining the divine life, divine wisdom, super-conscious perception. This awakening of the 'Kundalini' may be realised through one-pointed intense love for the Divine self and this is known as Bhakti Yoga. It may be realised by completely disinterested pursuit of truth, known as Jnana Yoga. It may also be realised by absolute and complete surrender of all activities and fruits of actions, merits or demerits to God, the divine self in man and this is called Karma Yoga.

Now, to return to our main theme, it may be pointed out at the outset that practice in 'Raja Yoga' involves three yogic practices leading to three stage, viz., (a) Hansa Yoga which involves the art of controlling and uniting inhalation or 'prana' or incoming current with Apana, exhalation or the outgoing current and retaining the two currents represented by the Bija 'Hang' which stands for Shiva or indeterminate consciousness and 'Sah' which stands for power, in an equilibrated state. This is conscious power, the union of supreme consciousness with supreme joy. This is called Shiva-shaktisamarasati. Gradually as the retention of inhalation and exhalation is continued for some time, a stage arises known as trance in which the yogin realises the self-revelation of the cosmic Nada 'Om' arising out of the manipur cakra or naval nerve-centre. This is the very subtle macrocosmic sound permeating the entire universe of multifarious microcosmic sounds whose manifestations are the infinite number of alphabets through which we comprehend meanings in words and speech. One thing which is to be noted here is that all thought-processes and breathing processes are inter-related and the complete control of the latter leads to control over the former. When the twin processes of inhalation and exhalation are held in a state of equilibrium, there arises complete suspension of

breathing process as well as complete cessation of thoughts, feelings, emotions and passions. The yogi attains a quiescent state, becomes free from bondage to suffering and has super-normal experiences. This is 'Hansa-Yoga' the stepping stone to the attainment of self-realisation. This is the state of negation and not of positive attainment. The Tantra says 'Sadha-Brahmani Nisnatah para-Brahmadhi gachhati'. After realising the macrocosmic sound you should enter the state of para-Brahma or the supreme state of perfect Bliss which is self-realisation or Brahma-realisation.

It should be borne in mind that the condition sine quanon or indispensable condition which a practitioner in 'Raja Yoga' must fulfil is that he must be spiritually initiated by an expert in the line, Guru Deva or the spiritual preceptor.

According to Tantra Shastra or Tantrik scriptures there exist three lines of Gurus. The first and the highest is purely superhuman, in Sanskrit 'Divyaugha' meaning heavenly line; the second is the line of Siddha Guru in Sanskrit 'Siddhaugha' the line of Gurus who have attained the highest limit of spiritual illumination; the third is the line of religious teachers in Sanskrit called 'Manavaugha' human line of gurus with some spiritual attainments.

After the disciple has been well tested the Guru initiates his disciple with the Mantra which confers upon him spiritual illuminations or 'Siddhi'. Mantra-Diksha or spiritual initiation by a Guru is then the most essential condition for self-realisation.

Now what is Mantra and what are its effects upon the Yogi and upon the sleeping Goddess 'Kundalini' or the self in its sleeping, slumbering state? A clue to the power of 'Mantras' lies in the Indian theory of Music. The entire universe is pervaded by cosmic sound, in Sanskrit called 'Nada-Brahma' or 'Sabda-Brahma'. This macrocosmic sound is constituted by millions and millions of micro-cosmic vibrations. Now, if the key-note or the 'Vadi Sura' of a particular body or sub-

tance be acquired by Sadhana or prolonged practice, by its utterance the particular body or substance can be disintegrated. In modern physics the whole problem has been explained in terms of the law of vibration. Every human organism exhibits its own vibratory rates and when this rate of vibration is known the organism or human form can by occult practice of it, be disintegrated. To the Mantra yogi who has been initiated by a Mantra of any Deity, his Guru Deva has to teach him the art of setting up psychic or gift-wave communication similar to but transcending, wireless or telepathic communication with that Deity.

On account of magnificent yet supreme power of sound formulated in Mantra which is constituted by a number of vibrations corresponding to the particular rate of vibrations or spiritual powers, the Goddess 'Kundalini' awakens. As the outer air vibrates to gross physical sounds, the inner vital air and psychical vibrations are set in motion and awakened by the chanting of Mantras. The Goddess 'Kundalini' first catches up the subtlest occult sound 'Nada' and in tones of Divine music, she awakens from her throne, as it were, the root-support, psychic centre, 'Muladhara cakra' and ascends higher and higher up through the hierarchy of cakras one after another, reaches her destination in the thousand petalled lotus or 'Sahasrara cakra' where macrocosmic sound with its inner and outer vibrations are transmuted upon the rise of self-shining, self-luminous Intelligence. Here all music subsides, all vital and psychical vibrations are transmuted in the Blissful ocean of Eternity. This is the end, the highest ideal of Raja yoga. Santam Advaitam.

We are extolling atomic power as the highest and most glorious achievement of man. We have been able to discover and release tremendous physical power of nature either for destructive or constructive purpose and we have to pay very dear price for all these. We have become oblivious of the fact that men have discovered atoms, atoms have not discovered

themselves. Man has ever remained unknown and unexplored behind the machine. He has been crucified, repudiated, humiliated and neglected in this age of objective science and technology. On the other hand, India has always tried to discover and release highly rational, moral and spiritual powers, tremendous vital and psychical powers lying dormant in man and to bring them to the focus of our self-consciousness by means of yoga which has the only meaning, viz., unification, so that every man may be united with every other man in thoughts, deeds and aspiration. There is no other way of achieving unification of man with man, man with Divine life, unification of man-in-God with God-in-man. Unification means identification, realisation of the identity of the same self here there and everywhere. The necessity, universality, and inevitability of yoga can only be ignored by those who concentrated and release vital and psychical forces for the accumulation of mundane values, wealth, power and sex. We are not denying the fact that they are necessary for earthly existence, but when considered absolutely, they corrupt absolutely. This is the verdict of history. Man has made history, history does not make man. When, on the other hand, man concentrates on the discovery and release of benevolent vital and psychical forces by means of yoga, there lies the emancipation of man from bondage and suffering.

THE THEORY OF WORD—ESSENCE

Dr. Yajan Veer

The growth and development of language is the most striking point in the history of the mankind. How inarticulate ejaculations gradually came into articulate word-units is still a mystery to the students of linguistics. But it is not difficult to imagine that mimes and exclamations yielded place to distinct words and sentences because of the advantage that the latter undoubtedly possess over the former. Firstly, Yaska introduced the idea in the introduction to his Nirukta, where he has tried to justify linguistic usage on the grounds of expediency and economy.

A word, if duly analysed, is nothing but a mere juxtaposition of discrete and meaningless sounds, without any nexus to hold them together and made a significant whole out of the non-significant parts. Our organs of articulation are so constituted that it is beyond our capacity to utter more than one sound-unit at a time. Philosophers have tried to evaluate the claims of the rival theories whether it is the constitutive phonemes syllables or whole words that possess significance. It should be noted here that the investigation of the nature of words is one of the main topics in the treatises on Nyaya, Mimamsa and Vyakarana. The Naiyayikas and Mimamsakas are agreed in their denial of the metaphysical reality, called *spṛṣṭa*, which, according to the Grammarians, possesses the capacity for revealing meanings. And yet, their respective view-points differ from each other in conformity with their

mutually varying metaphysical doctrines

The Grammarians contend that the meaning that the comprehended from a particular word is not due to the momentary sound-units that go into its formation, but it is generated by the eternal indivisible word essence (sphota) which alone is significant. Patanjali has noticed this theory of Sphota in his *Mahabhasya* *Evamtarhi sphotah sabdah, dhvanih sabdagunah* (Maha. I. 1. 69). The Grammarians, moreover, contend that the existence of sphota is commonly established by inference (anuman) but it is capable of being cognised through perception (pratyaksa) as well. We say that the word 'cow' means a particular species of animal. This correlation of the word 'cow' with an animal of a particular kind is obviously felt and no sophistry can explain it away.

The Mimamsakas, however, do not favour the sphota theory of the Grammarians. They never admit the instance of a separate entity called sphota. Sabara Swami in his *bhasya* on Jaimini Sutra (I. 1. 5) remarks that the phonemes alone constitute the word. In order to understand the position of the Mimamsakas vis-a-vis that of the Grammarians, we must have to take note of their peculiar tenets regarding the nature of sound. Sound, according to the Mimamsakas, is not a momentary phenomenon as the Naiyayikas hold. It is eternal and omnipresent. Nor is it a 'quality' inhering in *Ether* (akasa). It is in reality a substance just as Earth and Water are substances. In the light of these fundamental differences in the respective doctrines we must study the sphota-theory advanced by the Grammarians from the Mimamsaka view-point. The Grammarians can say that the process contemplated by the Mimamsakas, in which a series of phonemes is supposed to convey a meaning, is certainly tortuous as contrasted with the theory of sphota. The postulation of sphota as a *tertiumquid* is too simplistic a way of accounting for our verbal cognitions, as it assumes illogically, that impressions can produce impressions. But the Mimamsakas can urge that the Grammarians

theory of sphota is much more tortuous and cumbersome than what it appears to be at the first sight. Another most important question still remains to be answered, viz., what is the advantage of recognising the permanency of sound-units if their manifestation is still regarded as transitory? To understand the Mimamsaka standpoint we must have to study their outlook in respect of the Vedas. The Vedas, the Mimamsakas assert, are not the handiwork of a personal omnipotent God, as the Naiyayikas contend. They are eternal and self-existent. Were it not the case, the Vedas could not possess that validity which is attached to them. The Vedic hymns being eternal and self-existent independent of any personal God, no suspicion as to their fallibility can at all arise. The words composed of eternal sounds are eternal as are the sentences made of eternal words. Thus the Vedas in their entirety co-existent with the ideas that are eternally present.

But the Naiyayikas do not agree with the Mimamsakas with regard to the Vedas as self-subsistent. They uphold with great vigour the existence of a personal God who is the creator of the universe as also of the Vedas that derive their validity from the infallibility and omniscience of the creator. What is more, the Naiyayikas turn the table against the Grammarians themselves and argue that the postulation of sphota cannot save them from the change that was brought against the Naiyayaikas and Mimamsakas. For though by positing sphota, the Grammarians can satisfactorily explain the unity, they are, on the other hand, unable to defend the use of the term sabda. The term sabda denotes the audible sounds and not sphota which is capable of being cognized through mental perception alone. Thus the grammarians' conception of pada-sphota as an immutable entity is not based on sound logic.

The Grammarians argue that in our day to day conversation we invariably use a sentence to communicate our ideas to other. Words are rarely, or never, seen to be used singly in our discourse. So, it is but proper to maintain that the whole

sentence taken as one single unit is expressive of the particular sense unit, which too is likewise indivisible. The words that constitute a sentence only help in the manifestation of that eternal sphota, which in this case is styled as Vakya-sphota, and it is the latter that conveys the final relational thought, just as in the case of an unrelated concept it was the pada-sphota alone that was really expressive and not the words that merely revealed it. The pada-sphota has been noticed by us not because of its reality. It is undoubtedly a fiction in as much as there is no separate existence of words apart from the sentences of which they are integral parts, just as it is a mistake to split up sentence into so many words or to analyse them into roots and suffixes. So pada-sphota is posited not as the ultimate reality but as a step forward along the path leading to the realisation of Sabda-Brahma. The ultimate truth according to the Grammarians is Sabda-Brahma, the sphota par excellence, out of which all the cognizable phenomena evolve and in which they are finally merged. The Grammarians claim that Sabda-Brahma, that inarticulate sphota, in the form of internal consciousness, is the ultimate reality out of which evolves the entire phenomenal universe.

A well known Mimamsaka Mandan Misra, holds enthusiastically the reality of sphota. He is a frequent supporter of the Vaiyakarananam theory of word-essence.

CONCEPT OF BHAKTI IN VAISNAVISM

Dr. Pranabananda Jash

The main principles of Vaisnavism centre round the spirit of sincere devotion developed to a state of personal relationship between the object of worship and the worshipping object and thereby growing into a deepening consciousness of the Infinite and Eternal. "Bhakti may be taken primarily, in part to mean the excessive love and fondness of some person for particular things, and in part, and more correctly to signify deep devotion for some personal deity, who is the object of worship (puja)"¹ In fact, the origin of the theory of Bhakti (devotion) added a new impetus to the Vaisnava cult. Thus the word bhakti has a special bearing upon

Different theories have been put forward about the origin and evolution of the early history of Bhakti-vada. A. B. Keith suggests that "the thought of India started from a religion which had in Varuna, a God, of decidedly moral character and the simple worship of that deity with the consciousness of sin and trust in the divine forgiveness is doubtless one of the first sects of Bhakti"² Eliot points to a passage in the Rg-Veda,³ and says that "This reads like an ancient preliminary study for the Bhagavad-Gita. In the Rg-Veda the same Indra is called a deliverer and 'advocate', a friend, a brother and a father; even a father and mother in one. Here the worshipper does not talk of bhakti because he does not analyse his feelings, but clearly these phrases are inspired by affectionate devotion".⁴ J. N. Banerjee remarks that "in the

Upanishads, on the other hand, the mental attitude of the thinkers to the one supreme entity, viz., Brahman-Atman, gets a character which is, in not a very uncertain manner, reminiscent of Bhakti.⁵ The growth and development of monotheism, a direct result of the pantheistic conception of the earlier Upanishads, was the background on which Bhakti was to develop among the intellectual section of the composite population of India."⁶

Mention may be made in this connection that the term Bhakti occurs probably for the first time in the Svetavsātara Upanishad.⁷ But it may be said, as H. C. Roychoudhury points out, that the idea of God of Grace, the doctrine of Bhakti which forms the salient features of Vaisnavism,⁸ are not very conspicuous in the Vishnu worship of the Vedas and Brahmanas, for Vishnu of the Brahmanas is more closely associated with Yajna than with Bhakti or Prasada. Yet, from the time of the Svetavsātara Upanishad onwards, bhakti became an indispensable term for using the sense of faith and devotion. In the *Astadhyayi* of Panini⁹ and the Buddhist works,¹⁰ we find the occurrence of this term in the sense of 'love directed to God'. By the time of the composition of the Bhagavad-Gita, in the second century B.C., is established as a religious technical term. Narada defines bhakti as of the nature of intense love for God. It is of the nature of love (Preman) which reaches its acme of perfection (Parama). It is of the nature of amrita (nectar or immortality).¹¹ Similarly, the bhakti or faith advocated by him (Sandilya) was, however, not a mere principle of belief, or action in consonance with requirements of that belief, but an earnest, unflinching vehement devotion, such as, in the case of worldly matters, is indicated by the word passion, and in a normal sense by pathos. Sandilya defines it as 'absolute devotion to God' (Sa paranuraktirīsvare—Sandilya sūtram, I. i. 2), and Svapneśvara explains the devotion by describing it as a function of mind with reference to the Supreme Being similar to what is

evinced in regard to worldly objects under particular circumstances (Paramesvarvisayakantah Karanavritti visaya eva Bhaktistadvaisesyam ca laukikanuragadaumugraham).

The Puranas were compiled in order to supplement the truths revealed in the Vedas. The Vaisnava-Puranas, especially the Bhagavatapurana, created a popular interest by preaching the ideas of devotion and worship. The puranas introduced emotional joy and ecstatic flavour into it. Bhakti is now loving joyous and voluntary homage. The jiva, by means of bhakti, realises his intrinsic nature of partnership with God which is but kept in obscurity by maya which represents the principle of illusion. The Bhagavata-Purana states that if the persons to whom God shows His grace shake off all hypocrisy and take refuge in Him with all their hearts, they transcend His Maya, and are purged of egoism¹. However, emotional bhakti charged with a feeling of intense love for a God who fulfilled the yearning of his devotees and reciprocated their love, finds expression, at a later state, in the hymns of the Alvar saints of Tamil land and still later in the school of Bengal Vaisnavism when Vaisnavism had reached the masses and assumed a popular character. In fact, it was the Tamil country which introduced a much more intense form of emotional identification which gave its special form and flavour. It was only after this was achieved that bhakti could be exported to the rest of India to take root everywhere in a highly flexible form.

The emotionalism of bhakti received an added impetus in Bengal and its adjoining regions as a result of the tremendous onrush of Chaitanya movement. Sri Chaitanya stood at its head and the spiritual exuberance of premabhakti exemplified in his life, gave a real living inspiration to all with whom he came into contact. His life and conduct became the ideal prototype of the highest devotion which a devotee should seek to emulate in his life. Devotional songs and ecstatic dances were the festive aspects of Vaisnavism.

It is to be noted in this connection that long before Chaitanya, the melodious padavalis of Jayadeva had also popularised the Radha Krishna cult with their largeness of Vaisnava devotional sentiments. It is quite probable that from the time of the Pala Kings, some form of Vaisnava Bhakti cult was developing in this part of the country, especially in Bengal, which emerged in a finished literary form in the Gita-Govinda of Jayadeva. Some scholars are also of the opinion that the advent of the Karnatas in Bengal with the Cedi prince Karnabeva, introduced Srimad-Bhagavata's emotionalism, which had its most probable origin in South India, and the Sena Kings, some of whom were staunch Vaisnavas, are described as Karnataka Ksatriyas.¹²

While giving a resume of the history of the bhaktivada in modern Vaisnavism, R. L. Mitra observes: 'Hermits and sages, in their monastic seclusion, indulged in its mystic reveries: but the great body of the people adhered to the established ritual, and satisfied their religious craving with the mantras and sandhyas which their ancestors had followed. Nimbarka alias Bhaskara Acarya was the first who attempted to give a wide circulation to the mysticism of Bhakti, and he was followed by Jayadeva in Bengal, and K. Nanuja in the South India both in the twelfth century A. D. Then came Vallabhacarya, Mira Bai, Madhavacharya and Chaitanya between the fourteenth and fifteenth centuries, and they so completely changed the character of Vaisnavism, as to give it quite a new shape. Songs, music and dancing replaced the mantras of old Sanskrit. Prayers gave place to vernacular ones, and service to images of Krishna in various forms to established rituals. Even the name of the followers of the new faith was changed from Vaishnavas to Bhaktas, or the theopathists i. e. the followers of the Bhakti creed.'

Be that as it may, there can hardly be any doubt that the first important literary record of the pre-Chaitanya Vaisnava Bhakti cult in Bengal is the lyrical poem of Jayadeva which

must have been the source of inspiration of such later works as the Sri-Krishna-Kirtana of Badu Chandidasa (end of the fourteenth century A D)¹⁵ To a Chaitanyaite Vaisnava, the Gita-Govinda is not merely regarded as a poetic composition of great beauty, but also as a great religious work and they would explain it in terms of his Bhakti-rasa-sastra¹⁶ Mention may also be made in this connection that the bhakti religion was accepted as one of the nine rasas or sentiments with scientific background of Bhava, Vibhava, Anubhava, and Vyabhicari-bhava, which were the essential elements of rasa. The Sanskrit rhetoricians then take up the discussion of Bhakti with particular reference to the various feelings, emotions, mood and sentiments governing the lives of men and women (navadha bhakti). Bhakti is primarily a female sentiment because of the complete self-surrender of one's personality at the feet of the Divine Master. It is the relationship of man and women which become the motif of Bhakti and the best lyrical compositions like those of Jayadeva, Vidyapati and Mirabai are based on that model and the appeal is full of sweetness and fragrance for all time. Especially, the Rajasthan lyrics of Mirabai are rare effusions in the bhakti field.¹ Vaisnavism as preached by Sri Chaitanyadeva produced an unprecedented sensation and enthusiasm in Bengal and its adjoining regions, like Orissa, Assam, etc. Chaitanya was a¹⁷ radiating Personality whose disciples, Sanatan Gosvamin and Rup Gosvamin, were deputed by the great teacher to stay in Vrindavana and carry on the message of bhakti in their new environment during the fifteenth and sixteenth centuries A D. It appears that the whole atmosphere in the four quarters of the country was surcharged with the spirit of bhakti bursting as a flood of ecstatic experience. It thus shows that the concept of bhakti evolved and adopted itself to the need of the society, that is to the changes in the social conditions of the times which explains its continued appeal.

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BASAVA'S NAVYA-KAYAKA PRANALI

Dr. V. S. Kambi

Introduction

Basavanna, an Indian mystic thinker of 12th century, put forth *Navya-kaya pranali*. This is a new development of the theory of Vedic work. This mystic thinker led a socio-religious revolution.

In this paper it is proposed to clarify the meaning of the term *Kayaka* (work) to give synonyms, to show the change in its values from secular to metaphysical, to give a very brief account of the stages of evolution of the philosophy of work (*Karma* or *Kayaka*) since the Vedic time up to the 12th century, to show what is the dominant note of the philosophy of work in *Bhagawadgita* and *Naiṣkarmya* as stated by *Suresvaracarva* and finally to depict the triple theory of *Kayaka* as *upadhimata*, *nirupadhimata* and *sahajamata*.

Meaning and source literature

The term *Kayaka* means work of vocation,¹ both physical and mental. The mystics of the 12th century used it in their sayings or *vacanas* which is a literary form of Kannada language. The term *Kayaka* is not widely known like *karma*, though it is a Sanskrit word. Its use is limited to Kannada language only, and also to the mystic tradition of Basavanna. This is, therefore, an unfamiliar term to the other Indian mystic traditions.

The term *Kayaka*, like *karma* and *kriya*, is used in a secular

sense. The mystics of Karnataka, like Vedic seers who used the term karma in many senses, also used the term kayaka in several senses.² The mystics used the term in different shades of its meaning by prefixing the prefixes satya³ and cittauddha² to their term kayaka. The term needs a deep study. The source literature is vacanagama.

Kayaka and its synonyms :

Some of the students³ of vacana literature state that there is a subtle difference in the meaning of the terms kayaka and karma. Such a statement seems to be unfounded as the mystics use the terms Kayaka, karma and kriya in one and the same sense. Unless the subtle difference is shown with sound reasons it may not be acceptable. The mystics or vacanakaras are quite aware of the use of the terms karma and kriya used by orthodox and heterodox schools. They use the terms kayaka and karma in the sense of work or religious work. It is because they used them as synonyms, it is possible for any student of the literature to show what is the relation of the concept of kayaka used by modern mystics to that of Karma used by the ancient Vedic seers. It is also possible for this reason to show that it is a new stage in the evolution of the philosophy of work.

Value pilgrimage or ascending values

The term kayaka in its original sense, like its synonym karma, is physical and mental work⁴ in the secular sense and as such it expresses secular value. The change in its meaning and value is a result of the new use to which it is put by Sivasaranas (i. e. mystics). The new use is based on its Weltanschauung.

1. Secular value term :

Kayaka is artha (money). In this sense it has secular value term on which the physical or bodily life is founded. As a secular value it is bahiparana external vital breath.

2. *Moral value term :*

One may aspire for higher values in life, only when one gets satisfaction by achieving the secular value. This is the natural development of life. Indian cultural history or hierarchy of Indian values of life is a good evidence for this. Progress in the path brings about a change in the outlook of many. 'Live and let live' is the spirit of the outlook. This is the normal outlook of man whose life is founded on the philosophy of work. There is no keen competition. It creates no imbalance in the socio-economic life of the society. This is the virtue of work and is good. This is the moral value of the concept.

3. *Religious value term*

Work is used as a bond between man and God in the Vedic times, Vedic man finds solutions to his mundane problems from God whose attention is drawn by man. This is the religious value of the term work.

4. *Mystical value term*

There are mystics who followed one or the other vocation. They used work as a means for realization of God. They saw God in the work e.g. Devara Daṁṁarya, Nuṁṁṁ Candayya, and others. Similar is the case with Kabir, and the Christian mystics too.⁴ In these sense it is a mystical value term.

5. *Metaphysical value term*

Etymological meaning of the term Brahma is that which grows. Growing of Parabrahma is Brahma which is a work. Growing is a voluntary state. This makes the unmanifested treasures of Parabrahma manifest. Parabrahma in act is sagunabrahma. It is also called Hiranyagarbha or Viradpurusa or Brahmanda. This is a metaphysical work and a metaphysical state. Bhagawadgita states that work is that (sat) Being.⁵ Allama-prabhu states the same thing in his own way, thus : Lileyadode umapatilile toppidade sveyambhu. (God in spiritive mood

becomes *samgari*) Thus the term is a metaphysical value term. It is in this way the term work (i. e. *Kayaka* or *Karma*) expressed the ascending values of life.

Kayaka—a principle of stratification of casteless society

There are philosophers who put forth principles of social stratification. Rg-Vedic Seers, Manu, Bhagwadgitacarya, Basavanna and a few others are the theory builders in Indian cultural history. Karl Marx is one of such distinguished men in the West who revolutionised the social life of the West. It is held that his theory is the most scientific one. But the history of Vedic culture, to our surprise, reveals that the Vedic sages discovered this theory long ago. It is depicted in the Rg-Vedic mantra X 90. Next to this, there are scientists or sages. One of them is Manu who changed the theory to suit his age. His theory is founded on castes. Third is the theory propounded by Bhagawadgitacarya which modified the earlier theory. According to him it is Guna and Karma on which the social stratification is based. Fourth theory is offered by Basavanna who led the socio-religious revolution. Casteless social stratification is founded on his theory. All the Indian thinkers quoted here are theists. This is the speciality about them.

The first theory, propounded by Rg-Vedic seers, is based on work. There are four types of work (i.e. *arambhas* in the words of Bhagawadgita) which are the basis for the stratification of society. The second theory did not take note of this as a sound principle. This is quite contrary to the spirit of Vedic theory. The third theory as depicted in Bhagawadgita, is based on guna and karma. This is the theory propounded by God's avatara. Gita added Guna to work of the Vedic seers. Fourth theory is propounded by Basavanna. He, like Rg-Veda, takes work as the basic principle. He does not take guna into consideration. He realised that the work alone is not sufficient to wipe out the castes which accompany the works. So he added devotion (*Bhakti*) as an essential factor

to remove the idea of castes attached to works. This is a principle of casteless society. According to this, the people doing any sort of work form one social group of devotees in which there are no classes or castes. Every work awakens a sense of duty in man as it is inspired by love of God. Having a sense of duty is one thing, and having a sense of duty to dedicate a work to God is another thing. This distinguished one theory from the other. Kayaka is, thus, a principle on which casteless (Varnarahita) society is founded. From this point of view it is an important theory.

A brief account of the evolution of the philosophy of work :

1. Vedic philosophy of work

There are two views of philosophy of work in the Veda. According to one view, work is a metaphysical category. This is depicted in the purusha sukta (X 90) of the Rg-Veda. According to this Purusha is work. It is of four types. They are menial, productive, distributive and protective, i. e., keeping law and order in the country and society, and knowing the self by the self. The Veda figuratively states that the first is feet, the second is thigh, the third is arms, and the fourth is head. This is the metaphysical view of work.

According to the other view of work in the Vedas, it is a bond between God and men. In Rg-Vedic mantra (I 1 3, 4, 5) man prays for wealth, heroic valour, happiness and property by doing yajna and according to the other mantra (RV I 114.1) man prays for driving away of the diseases with medicine, to protect yajan from the enemies of yajna (RV I 1 53 2) : thus the Vedic men obtained mundane and supramundane pleasures, positions here and hereafter. Major portions of hymns refer to this business of work and man's claim for fruits of Action (karmaphala). This is the religion of the Veda. It is in this concept of work we have the germ of the later theory of relating oneself to God by work i. e. Karmayoga.

These are two theories of Philosophy of work. The former

is the metaphysical theory of work and the latter is the theory of philosophy of religion of work. There is much room for the growth of ahankara and mamakara in the Vedic work and its philosophy.

2. *Upanishadic philosophy of work*

According to the metaphysical view of work, Purusha is work or work is Purusha in Rg-Veda. The Upanishadic sage means the same thing when he says . tapobrahmeti.⁶ It is also important to note that if the performer of yajna things that he is different from Deva, he becomes pashu.⁷ This is a very important element of thought (metaphysical) that revolutionizes the religious thinking.

According to Upanishadic thinking Purusha offers Himself to Yajna and grows thereby. Purusha's growth is Brahmanda. This is the etymological meaning of the term Brahma. This is karma. The Purusha involved in the act of becoming is samsara. It is this first act in Purusha which is termed sarvamulahakara by Cannabasavanna a mystic thinker of the 12th century and a nephew of Basavanna. Brahma is nothing but the Purusha involved in the act of becoming is samsara. It is this first act in Purusha which is termed sarvamulahankara by Cannabasavanna. Brahma is nothing but Parabrahma in act or purusha in act. It is thus inherited by Pinda and the growth of this is Pindanda. Pindanda is prototype of Brahma. Unmanifested Pindanda is Pinda just as unmanifested Brahma is Purusha. Karma (i.e. work) of Purusha makes the hidden wealth (avyakta aisvarya) of Purusha manifest. This is called Pravritti in another term. The Upanishadic sage says that this is aparavidya and makes this subordinate to the other vidya called paravidya. This is nivritti in other words. This makes all the manifested wealth of Purusha unmanifested. This is remaining in Himself. This is a state of inaction. Some say the ahambrahmasmi, and some others state that Shivo ham. According to Sivasaranas the former is inward pride, the latter

is the outward pride. Both are to be overcome by the state called 'nissabdabrahma'.

There is another view of philosophy of work in the Upanishad. According to this, work is aparavidya, and no-work is paravidya. They form scheme of spiritual life. They are compared with the two wings of a bird. This view earned a place for work equal to that of no-work i. e. Para-Vidya. The sage argues very effectively by saying that the way of no-work leads the world to greater darkness than the way of work, so as to force the other camp to accept Karma as necessary as jnana in the scheme of spiritual life.

It is in this way that the concept of work has undergone a change in the Upanishadic period. It is here that we find a saying that work conquers death.

Pre-Bhagawadgita period and the philosophy of work

Work of orthodox sages like Jaimini and others as well as of those heterodox sages like Buddha and others, not only depict the influence of the Upanishadic view of karma but also they depict that the Vedic view of work (i.e. fruit oriented work) has reached its logical end. The concept of Vedic work was originated as a bond between men and God in the Vedic sense, so also the work needs no agency of God to yield the desired fruits.

There are other orthodox views of karma which cropped up in this period. They are recorded in Bhagawadgita i.e. sakamakarma, akaram, Karmasanyasa, karmasangatyaga, etc. The varieties of ideas of karma are a proof of the great interest in the philosophy of work (karma) in this period.

Bhagawadgita and the philosophy

Bhagawadgita is a great event in the history of the philosophy of work. It brought about a change in the concept of Vedic work which formed a bond between man and God leading to rebirth and development of ahankara and mamakara. The

Gita requires us to develop a spirit of detachment and indifference to the results of action. Doing work in a spirit of detachment without fear of consequence is the best form, since it has more of sattva in it.

...the Gita distinguishes the mental antecedents from the outer deed, and calls upon us to control the former by suppressing all selfishness (xvii. 18). Naiskarmya, or abstention from action, is not true law of morality, but naiskarmyata, or disinterestedness (v. II : xviii, 19). This is the message of the Gita as states by Dr. S. Radhakrishnan. This is the dominant concept of Gita of karma. The Gita is mainly interested in the philosophy of work which was originated in the Vedic teachings. Since then the philosophy of work has its role as a spiritual science, and it developed in that sense at the hands of the spiritual scientists or sages to which Gitacarya wanted to give a new turn to it as he found it necessary. The work was, earlier to Bhagawadgita, considered avidya or aparavidya as it was fruit-oriented that involved the worker into birth and rebirth to enjoy the fruits and positions here, as well as hereafter. The sages and kavis or vidvans preached renunciation of action as a reaction to it. We find in the Gita a number of concepts such as karmasanyasa, karmasanga tyaga, akarma or naiskarmya which preach anti-work philosophy. Having all these into mind, Gitacarya wanted to raise it to the status of paravidya which aims to liberate the self from the bonds samsara. The work enchains man only when it is fruit-oriented. This is the taint of the work. He, therefore, found out how to remove this taint and to make it a sure (Sadhana) technique for liberating man from samsara. Hence the need for renunciation of the fruits of the works and also dedicating the work to God. This does not mean renunciation of the sense of duty or of right to do work. Do not have claim for the fruits for the works you do. This can be clearly seen by studying a number of quotations from the Gita. The Gita like Buddha taught that the desire is the rope (pasa) that

enchains man. Naiskarmya, unlike the Buddhist view, is an action to be performed to free man from the cycle of births. Renounce desire in action, the right for the claim for the fruits of action, and attachment to the action (Karmasanga). This is the new philosophy of work taught in the Gita

Naiskarmya restated in Advaita Vedanta .

Bhagawadgita freed the work from its old quality that enchained man. The work at the hands of Gitacarya reached a state equal to that of paravidya as it liberated man from samsara. Naiskarmya is a name given to this kinds of work.

Suresvaracarya, a student of Advaita Vedanta and a companion disciple of Sankara made the concept of Naiskarmya very popular by writing a thesis called Naiskarmyasiddhi. He states that Naiskarmya is a aparavidya as Karma is. It is although necessary in the initial stage, should be given up as soon as paravidya dawns. It is not naiskarmya but paravidya that liberates.

The picture of Naiskarmya given by Suresvaracarya is not to the Bhagawadgita but from the karma of the Vedas. Naiskarmya as stated in the Bhagawadgita is purified work of a purehearted man having no diffence between Karma and Naiskarmya. This is also contrary to the Upanishadic view of aparavidya. Aparavidya according to the Upanishad is as necessary as paravidya. They are complementary to each other. According to Suresvaracarya work or aparavidya is subordinate to paravidya. It is a necessary step to reach paravidya and to be renounced as soon as one reaches paravidya.

The great teacher of Advaitavedanta school pushed Naiskarmya far into the background by stating that it is aparavida. As a result of this, the philosophy of no-action (akarma) prevailed.

There are other philosophers working in this period who followed the way of Bhagawadgita as Prof. M. Hiriyanna

states : "Action is the final import of the Veda. Pleasure and pain are only the ultimate motives for action, not even the stupid act". Kumarila remarks in a parallel context, 'without some good in view'. They also pushed the idea of fruit-bearing action further into the background." Prof. M. Hiriyanna further states that one should be interested in doing work as it pleases God instead of the work that yields fruits. This is the stand of the Purvamimamsa school during the period. There is another school of thought, namely, Nyaya-Vaisesika which diverted its attention to the philosophy of work. This also advocated the Gita view of work. Nyaya-Vaisesika school, as Prof. M. Hiriyanna states, originally recommended yama, niyama to train the individual, which is akin to Buddhism, as these have cleansing effect. The Vedic Karma did not have this effect. This is free man entirely from personal desires which are the prime source of ills of samsara.

Karma, being fruits-oriented, enchains man. Niskarmya being not fruit-oriented does not enchain man. Hence it works as a liberating power just like paravidya. Both of them reach the same goal i. e. liberating the self from samsara. The former does it by renunciation of fruit of action, whereas the latter does it by sublating ego which is ajnana. One is Naiskarmyavada, the other is jnana vada. This is the philosophical atmosphere which prevailed during the 7th, 8th, 9th and 10th centuries. These philosophical schools prepared a new spiritual cultural ferment leading to the birth of new way of thinking and living. Philosophy in India, unlike that in Greece, is born as a necessity of life. New philosophy of work took shape. Soon after the exit of great teachers like Sankara, Suresvara Kumarila and others there appeared a galaxy of distinguished thinkers in succeeding centuries, who created noble edifices of rationalism as well as the edifices of theology and mysticism. To put in the words of Prof. Ingalls who wrote in his preface to Dr. D. C. Guha's "Nyayanyaya system of Logic", Basavanna is one of the most distinguished mystic

thinkers who imbibed the spirit of modernity and propounded a new philosophy of kayaka.

New philosophy of Kayaka :

Basavanna surveyed the long history of evolution of the philosophy of work very cryptically in one of his vacanas. It runs thus :^a

Sukha bandare punyada phalavennanu
 dukkha bandare papada phalavennu
 nimadidadayittennenu
 karmakke kartuve kadeyendennenu
 udasinavididu saranennenu
 kudalasangamadeva nimadidupadesavu
 enage ipariyali samsarva saveya balasuvenu.

(Should happiness come, I do not say 'It is my merit's fruit' ; Should sorrow come, I do not say, 'It is my sin's reward'. I do not say it is so because you've made it so. The way you have instructed me I spend my worldly life ; so it be spent.)

Basavanna refers to the four types of philosophical theories of work, developed previously, in this vacana. They are, to put them in very simple sentences,

1. Every work has its own fruit
2. God is the cause for every work
3. Man is the final cause of work
4. Work works as a supreme power.

He rejects what each one of them means to say. He is hinting at something else which is new. One can very well see that there is no reference to his ego but to the wisdom gathered in his self in the form of teaching which could help him in exhausting samasara. This is a higher level of being from which the thought springs. This is meditation without ego. The meditation is one of the forms of work to put it in the words of Upanishads. This reference to something else in the vacana is the key to unlock the treasure of wisdom and

to realise that it is one of the elements of modernity of the philosophy of exhausting the fertility of samsara or work. To know more about the philosophy of work one may refer to his another vacana :^a

maduva bhaktna kaya baleya kambhadantirabeku
 mellane horeyetti nodidare
 olage keecilladantirabeku
 melada phalava nammavaru bijasahita nungidaru
 enaginnava bhavavilla kana
 kudalasangamadeva :

(The body of an active bhokta must be like the trunk of a plantain tree : when peel by peel, you strip its outer tegument, there must not be a core behind.....our own have swallowed the fruit along with the deed itself. Mark you, kudala sangama, Lord, No more a birth for me.)

This vacana supplies more information about his philosophy of work and its new elements. The first half of the vacana gives clear picture of egoless personality of one, who does kayaka by using a metaphor of banana tree—a tree that has no core. What core is for the tree, ego is for man. Another very important thing about it is that the banana tree bears fruit which has no seed at all that could give birth to him. Because it is done with a purpose to serve sarana and God, both. Thus the non-existence of ego in sarana who does kayaka is one element to be added to the other namely, seedlessness of the fruit of work which goes to constitute the modernity of the philosophy of kayaka.

There is another important element of thought that add, to them to make the philosophy of kayaka modern. It is in connection with the orthodoxy of the tradition of kayaka. The new element is a thought that broadens the narrow attitude of the tradition of kayaka. According to the traditional attitude the kayaka should be done in the saranas and not in those who are not saranas. If any one does not obey this rule

he is condemned by Sivasaranns. Basavanna was serving the king Bijjala as a prime minister. Sivasaranasa, it seems, was very critical of this and criticised Basavanna unsparingly. As a reply to them Basavanna draws their attention by saying :⁹

(If I worry for my belly, for my goods, wife and children
let my head pay for it)

bhavi Bijjalana gaddugeyabali
Kullirdu
enna vadalinge, enna madadi makkalige
endu kudidenadare, mimmane
nimapuratanavane.....

It is this spirit in doing work which is very important. This is modernity. Basavanna uses new language to express the new ideas of philosophy of work. This is a common feature of those who discover new ideas in their fields. Upanishads make use of this new language. Bhagawadgita makes use of new language. Theirs is described as enigmatic language by the students of Indian philosophy. The following vacana is a good example¹⁰

(One should be as if one is doing work.
One should be as if one is not doing work
One should be as if he is completely absent (doing work))

maduvantirabeku. madadantirabeku
maduva maladalli tanilladantirabeku

It is this vacana which could be used as a text for founding triple doctrine of navya kayaka pranali. The triple doctrine of the navyakayakapranali is upadhimata, nirupadhimata and sahajamata. Upadhimata is a work in which the worker is a vehicle for the working power. Nirupadhimata is a work in which the ego does not feel its own presence or others do not recognise its presence that it is a vehicle. It is, in other words, a work without ego. Sahajamata is a work which is the native nature of the self. That itself is expressing spon-

taneously from the still higher source. Work-energy is called, kriyashakti which is in the self. This is the metaphysical stand on which the doctrine is founded.

Conclusion :

It is in this doctrine of work we find absence of ego, presence of devotion, dedication of work to God and saranas, broadened attitude, spontaneity. These are the modern elements that go to constitute the philosophy of navyakayakapranali. This is a brief study of the doctrine of work in its new form.

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AM I DESTINED TO DIE ?

Ma Yogashakti Saraswati

The soul has a longing. The soul is a part of divine, cosmic, supreme consciousness. The supreme consciousness has been defined and named differently by enlightened people of many lands in the past. India, which is called a land of saints and sages, had or has a fertile soil—a soil of free thinkers. If the mind is impregnated with truthful, good and beneficial knowledge, and polishes its learning by the act of detachment, it can easily disentangle itself from the burden of the past, master the problems of the present and divinate a future according to divine will. An integrated and detached mind can probe into the mysteries of past, present and future. It seems in olden times some people living on the rich soil of India developed their mind to conceive of life in all its completeness.

The modern definition of life is the birth of a human flesh compound. The psychological aspect is also a byproduct of the flesh according to modern physiology. Both are so close to each other like skin and flesh and cannot be separated by common man. Similarly life on earth is complicated and gets so involved into material surroundings that it cannot be conceived as coming from beyond. In ancient India, a special clan of people grew who made it their life mission to conceive the mysteries of nature and life. They bothered themselves to conduct research in those fields which are commonly not interesting to people of society. Their problem was to find

out who is the real man ? What is creation ? Is there a God —a creator ? By whose order do the galaxies move ? What makes time, space and mind ? etc. etc. These are fundamental questions bothering a human and keeping him busy and giving inspiration to walk on and on.

Among these vital questions there is a fragment of doubt about life. Does life have its roots in biology or in conceiving the light of the beyond ? Is life due to the light-divine or due to the genes of the parents caused by food ? It is a very vital issue for scientists as well as philosophers.

The world moves, changes or progresses due to its dualistic nature. In order to decide this issue we must split ourselves in two groups and focus our attention to the issue with undivided, undistracted mind. Sincerity of purpose is the only key to unlocking an unknown mystery. With a doubtful mind we can never be sincere to the purpose. Doubts always leak out physical, mental, emotional and intellectual energies. All researchers or scientists have always been very adamant in the pursuit of their goal, even when they were not sure of success. If they had ever doubted they would not be able to put their best into their efforts, their audacity at that time might have been ridiculed and misunderstood, but that must have been the key to their success.

The same type of sincerity of purpose and quality of audacity in the spiritual world is called devotion or faith or belief or trust or surrender. When one puts his strong faith into some philosophy or goal he gets a direction to move. Without having a destination one cannot make best use of his energy or knowledge.

This is quite true and applicable in the mystical, spiritual and philosophical fields. Some people, who dedicated themselves to the search for answers to vital cosmic questions and ultimately did find the answers in fractions to a fragmented truth, were called Rishis. Rishi means Hri-shi. Hri means heart. By meditation, contemplation and leading an ascetic

way of life (undivided attention) their eyes of the heart was opened. That enabled them to see past, present and future with equal vision. Third eye does not mean a physical eye, it is an eye of better understanding and can be called sixth or supersense.

These Rishis conceived life in all its forms and gave a verdict. They maintained that life has its source above and not here. Similarly life is not a bio-organic movement alone. It pulsates due to the touch of something beyond. They could not find a proper name for this divine touch until they decided to call it Aatmaa - Atomic. A sum total of that divine light, the crudest form a human intelligence could conceive, could be called God. When they spoke about God they faced many other problems related to it. Society people can think of God only as a human being with eyes, nose, etc but to Rishis God was such a splendour, highest of the highest, that they felt incapable of defining and describing.

To them God was all in all and much more than all itself. Finding this difficulty they gave God in its full splendour a symbolic name - Brahman, but appended at the same time that this form of God cannot be arrested by human intelligence. One must labour hard to promote and improve his human intelligence to the point where it becomes self-conscious. They also mention that form of God has no form. It is beyond speech and senses. If all the energies of the senses are pooled together and developed into a supersense one cannot perceive nor conceive.

The Rishis maintained that the human body has a soul or a spirit. The soul is a fraction of the divine light. The soul has a journey to cover. From its heights it comes down passing through different worlds until it reaches the womb of a mortal. The womb prepares a coat of flesh to be worn by the soul. As houses are purchased and occupied by buyers, similarly the bodies are designed for souls. It is called the birth of a child.

After a certain duration of living, the soul has to renounce the coat of flesh and return to its abode. If good care is taken of the body during the lifetime it lasts longer than others. Careless handling of the body and mind brings the end quicker. Good parents are those who teach the child to have a right understanding of the physical body. It is true that body and mind are merely tools to serve the soul faithfully. If they are kept in order they will serve the purpose of life without causing pains and sorrows.

This is the view of the ancient philosophers or Rishis. It is up to an individual to believe or disbelieve. Many have no time or inclination to find out the truth. Lack of time and inclination does not give them the right to condemn the views of another. The best way to find out the truth is to make personal efforts.

There is a life which is beyond the reach of the flesh. This life has continuity and cannot be destroyed by time or tools. The soul has not only one body but several. By meditating and analysing one can make an honest search. Truth will always be true and the same for each and everyone irrespective of time, race, religion and distance. The human body has its own limitations and every truth or all truth cannot be experienced at one time by everyone or all together. Human senses and the capacity of the intellect are limited. Unless we sharpen them or train them for a specific use they would not be able to help in all or every field.

So the conclusion is that there is, or should be, life after death. I will not die but will leave the mortal body. Immediately after death one lives in an astral form the *Pranamaya Kosh* or *Linga Sharira*. From the astral, one passes on to a better form of life called mental or causal or *Karan Sharira*. Man has five sheaths and is called *Pancha-Koshi*.

Belief in life after death should improve our present day living. We should abstain from doing wrong and harmful things in life and culture good habits and tastes for a better

form of living. We should know that by hurting others we hurt our own selves. We invite problems because of our ignorance of certain facts. A conception of the philosophy of life after death should not be used for becoming lazy and fatalistic. Sometimes philosophies are misused and used for hiding weaknesses behind. Instead we should have a thorough analytical understanding of the principles of philosophies and we should use them to have a better standard of human life

propound his thought of

"Susrusa Sravana dharanagrahanhapoha-tattvabhī
Mivistabandhim vidya vinayati netaram"

i.e., desire to hear, hearing, acquisition, assimilation, deliberation, refutation and the final zest for a probe into reality a person given to these evolutionary psychic activities attains to discipline through training and none else

"Vyavasavatmika buddhirekai-va kurunaudana
Bahu sakhan hyanantasca buddhayo vyavasayinam"
(Srimad Bhagavadgita II 41)

along with

"Bhogaivaryaprasaktanam tayapahata cetasam
Vyavasayatmika buddhih Samadhauna vidhi-yate
(Ibid II 44)

details forth "Samadhi" as that state of mind which entail immunity from sensuality and affluence or overlordship and too much of innate proneness to materialistic approach. In the same text, detachment has been given the fundamental position determining application of mind with equanimity unto success or failure. "Samatvam yoga Ucyate" (II 48) along with "Yoga Karmasu Kausalam" (II 50) are again the prototypes of "Yogah cittavrttinirodhah", along with

"Srutivipratipanna-miscoba, samadhavacala buddhih",

forming the channel flowing deep towards application of mind (II 53)

"nastibuddhi-rayuktasya na cavuktosva bhavana
Na ca bhavayatah santih asanasya kutah sukham"

(II.66) formulates a formidable fallacy enunciating the evolutionary growth of an intellect prone to concentration

“Jnanayoga” in case of ‘Samkhyas’ and ‘Karmayoga’ in case of “Yogins” enunciates the two-fold aspect of yoga or mental concentration brought on through “deliberation and action”. (III 3).

“Yanah Karma Samudbhavah” (III 14) again enunciates the ‘Yajna’ or application of minds as an offspring of activity (mental effervescence). All these perpetuate the dictum of “citta vrttinirodhah” i. e. the restraint of the confusion of mind or cessation of the motile moods of the subconscious vibrations dormant as such.

THE LIVING STATE : THE NEW REVOLUTION IN BIOLOGY

Dr. R K Mishra

Mankind's intellectual preoccupation began with the cosmic, with the global, and naturally with the transcendental. Was there just one cause for all phenomena? This was eventually an enquiry into the great synthesis. The high points of unfettered enquiry into the greatest generalisation were reached in epochal exhortation of Upanishads into one formless God, that which abolished and absorbed the enquirer himself, a cause in all dimensions. Reality independent of man. But contact with the observables imprinted the duality, the multiplicity, and awareness of forces, motion, phenomena, numbers and in the psychological domain the preoccupation with immediacy. Our World of descriptions is filled with "I" and "You", people, colour, goodness and badness, power, the powerful and the powerless. In Upanishadic terms the World itself was conceived as a drama in mythology. But from within the wombs of synthesis came the tools of analysis, logic and epistemology, metals, metallurgy, machine and all the armamentarium of analytic science. One sought the microscopic cause of the macroscopic, of the visible and the observable. By early 1960's the end point in analysis was reached: molecular biology, genetic engineering, molecular biophysics, atomic nucleus, particles, quarks and resonances. All attempts at synthetic view, independent of observable domains and categories and classifications were considered impediments to rational thinking. But now when this point is reached a basic

understanding of life, self-organization, self-amplification, self-reference, thinking, "mind", consciousness remains more elusive than ever, if anything. Earlier at least one supposed that the cause of phenomena was shrouded in the mystery of structure, now we know that these static structures are incapable of yielding the understanding of life whether it is pulsating universe, the living body or society, culture, flow and growth of communities. Around 1965 a new revolution occurred. This was part of a revolutionary change in information and beliefs. We need not discuss all fields, but in the knowledge concerned with structure and function of objects and bodies, this was ushered in by epochal discoveries. Before one discusses this, it may be said that the principles discovered have the germ for explaining not only the living body, but also ecology, society, universe, law and the phenomena associated with word 'mind', indeed all bodies in dynamic existence.

The Process Structure :

One believed that all the structures seen are, in a sense, parts of some machine, members put together so that the function expected by the inventor or the maker is carried out. Current terms like structure-response relationships are reflections of this point of view. The question then arises, in case of the human body, who is the master? We know that blueprint of the structure of the human body is stored somewhere, but who reads this instruction and why, when and how? How is this dynamic programme put through? Analytic sciences tell us that a coherent function cannot be "explained" by any single molecule. Explanation perhaps is available when one conceives a structure brought about by a process of energy flow in undifferentiated matter, a "Process Structure".

A view sometimes expressed but always ignored hitherto is that body is an ensemble of functions, a vehicle to fulfil assigned functions. For example the female sex hormone, estrogen, prepares the female body for child birth and child rearing. It

modified the body for this purpose.

"Synergetics" (acting together) has now introduced quite a few words ; perhaps the most important is "Process-structure" a structure created by a process and supporting the process, materialisation of energy handling processes. It may be a liquid like structure in a liquid say a whirlpool, or a structure of solid consistently produced in liquid. The requirements to produce such structure are the following : The system is 'Far-from-equilibrium', there is 'input' of energy, the system has internal 'couplings', the system is 'open', that is, it can exchange matter and energy with the surroundings. Internally there should be "fluctuations" and "amplifications" of the fluctuations within the system. There occurs 'autopoiesis', growth by oneself. Almost all self organising physical and biological system obey these conditions. Importance of fluctuations cannot be overemphasized. In a system which is open to environment and in which energy is being pumped, there occurs amplification of fluctuations, so that a giant fluctuation emerges, a mathematical "catastrophe" and the structure breaks up to attain another entirely stable and different in form, commensurate with the new energy balance.

In all the systems referred below, the rule appear to be valid both in the microscopic as well as macroscopic level. At both levels matter-energy consortium self-organises at various stages until a structure is produced big or small, to be common to both, the point of convergence of both evolutions.

Evolution of molecules, biosphere and living systems.

Principles mentioned above must have been at work for the prebiotic self-organisation especially involving dissipative structures and these are called "hypercycles" by Manfred Eigen, the Noble Laureate. In the hypercycle of this type each information carrier carries information about its own duplication as well as for production of new enzymes for producing the next information carrier. Self-reproduction is then assured. Deve-

lopment of species, commonality in each species, development of oxygen-rich atmosphere shows that life created its own conditions of birth and existence, a hallmark of self-organisation and indeed life. The "Gaia" hypothesis named after the Greek Goddess for Earth considers earth as mother. It lays down the principle of coevolution of biological system on earth with the necessary modifications in the atmosphere by means of appropriate energy and matter exchange. Having made elementary agglomerates of organic matter, creation is led on to complicated cells, organs and individuals. Endo-symbiosis (symbiosis meaning living together of different organisms for mutual good) may be a means of development of the cell

An important step later is the production of organisms which live on others and not necessarily on themselves. In the development of living forms, the minute processes lead on from flagellum to intracellular sacs for producing energy, nucleus, photosynthesis and sexuality, while the gross systems like algae, protozoa, fungi, evolved onwards to produce the living species.

Socioeconomic system and the New Social Format

In the new paradigm of self-organisation, the size of the form created corresponds to the rates and amount of energy exchange. Somewhat similar situations exist in the flow of quantities with which the society deals

Self-reflection, Mind, Self-transcendence, Vedanta

In the physically autonomous system, energy is introduced from outside into the material and it flows out as required by the term "open" system which continually evolves, transforms and grows, until at last it is unable to sustain itself and then it decays for reasons of economy, to less active structures, until the process stops in death. Thus the system has an inherent life and mind. It has inherent capacity for meaning, that is, it chooses processes relevant to ends to which it is

directed. While the autopoietic structure is transient, the principle of flow of energy is truly transcendental. One comes to the conclusion repeatedly stated in Upanishads concerning the permanence of the transcendental phenomena, and transcendence of the visible ones. These irrevocable and inherent laws pertain to the limitless expanse of energy, beyond space, beyond time, without beginning, without end, without colour, without sound. Upanishads are replete with such statements. But even in the West one comes across such views :

"Time is a river which sweeps me along, but I am the river, it is a tiger which destroys me, but I am the tiger, it is a fire which consumes me, but I am the fire" : said Jorge Luis Borges.

"At the moment of intensive work, of the greatest instability in the mind, everything has its importance. And there is nothing that may not either arouse or quash (perhaps forever), the key combination, the decisive move. This is the thread that leads to the point Omega. To be compared with ascension, a profound reflex" said Paul Valéry.

THE HINDU ASTROLOGY : A SCIENCE, A PSEUDO-SCIENCE OR AN ART?

Dr. Samarendra Saraf

As a natural science, astronomy in India traces its origin to the hoary Vedic past where it had flourished in its applied aspect as a necessary accompaniment of ritualism (*vajna* and *yaga*), and the post-Vedic period has rightly eulogized it, thus

sikṣa kalpo vyākaranam niruktam chandasam ca yah/
jyotisamayanaṁ caiva vedāṅgaṁ sadāiva tu ¹

The Vedic liturgy and ritualism employed *sikṣa* (the science of proper articulation and pronunciation), *kalpa* (ritual or ceremonial), *vyākaraṇa* (grammar), *nirukta* (etymological explanation of difficult Vedic words), *chanda* (the science of prosody) and *jyotiṣa* (astronomy, including astrology) the six limbs comprising the ritual complex. In the later period, however, the mathematical aspect of the science of heavenly bodies and their diurnal movements yielded *pañchangas* (almanacs) for the sake of determination of auspiciousness or otherwise of the time-intervals (*muhūrtas*) for the performance of not only the Śruti rituals but also the Grhya rituals and the round of mundane activities.

The Indian astronomy and astrology are rooted in the Hindu conception of *dik* (space) and *kāla* (time), and it is to such a conception of the universe that they finally owe their character, relevance and utility. The Vedic seers have conceptualized *kāla* in partly poetic and partly scientific frame of

mind. Portraying it in a poetic vein, the Atharvavedic hymn reads, thus :

"*Kala* (Time) carries (as) a horse with seven reins, thousand-eyed, ageless, endowed with plentiful seed (power) ; the wise poets mount him (as one mounts a chariot) ; all worlds are his wheels ; he (*kala*) himself brought together the worlds and he himself went round (all) worlds together ; being the father, he became the son of them (worlds) ; there is indeed no other brilliance that is higher (or beyond) him ; in Time is mind, in Time is breath, in Time is placed name : all these beings are glad by Time when it arrives ; Time created beings ; in the beginning *kala* created Prajapati, the self-existent Kasyapa sprang from *kala* ; and so did *tapas* (austerity) spring from *kala* ; *kala*, the son, created past and the future ; from Time arose *rk* (verses) and the *yajus* (sacrificial formulas) were born from Time ; this world and the highest world, holy worlds and holy *vidhrts* having completely conquered these worlds by the Brahman. Time goes on (abides) as the highest god."²

The hymn quoted above goes to suggest that the Vedic seers, in their emotional outpourings, have conceived of Time as both a natural phenomenon and a metaphysical principle. The former conception proceeds from the matrix of empiricism and reason, and it is discursive in nature ; the latter conception is rooted in their intuition and speculation, and it is concursive in character. It is this discursive-concursive continuum in the conception of Time that has yielded a holistic view where macrocosmic and microcosmic unity and identity is believed to prevail and pervade everywhere, and which has got encapsulated in such aphoristic and axiomatic expressions as *yatha pinde tatha brahmande* (as is the microcosm, so is the macrocosm).

Nearly every species of the Hindu scriptures—Samhitas, Upanishads, the *Mahabharata*, the *Srimadbhagavadgita*, Smritis,

Puranas and even the grammatical work—have dwelt at length and discoursed on Time, loading or investing it with metaphysical connotations and equating it with infinity and eternity. The *Mahabharata* is all-too-vocal and all-too-graphic in its depiction :

“*Kala* creates beings and *kala* destroys people ; *kala* extinguishes *kala* that is engaged in destroying people ; *kala* brings about good or evil states (or things) ; *kala* reduces all people and again sends them forth ; *kala* is (the only one) awake when all are asleep (i e., dead or liberated) ; for *kala* is invincible.”³

It is this Time which has been personified by Lord Krishna when the latter revealed his celestial manifestations describing himself as *kalah kalayutamaham* (I am the incalculable Time which the astronomers and astrologers seek to calculate) ⁴

Discoursing on the nature and origin of *kala*, the seer of the *Svetasvatara Upanishad* makes an enquiring reference to Time as the root cause of the universe “Some hold Time, others refer to the law of *karma*, still others to the Jivatman as the first cause. What is, then the Supreme Reality ?” and “Many wise persons refer to the inherent qualities (*svabhava*), others to the Time as the causal principle of the world. In fact, the work under delusion only because it is the magnanimity of the absolute (*deva*) that makes the wheel of the world go round”⁵, and then offers an answer “That Paramesvara (the Supreme Being) who pervades the entire creation, is verily mightier than Time (*kalakalah*) all-knowing (*sarvavit*) and controls all elemental phenomena ” ⁷

In the *Srimadbhagavadgita*, Lord Krishna has identified himself with the omnibus Time (*mahakala*) in which all the universes involute ; he has also characterized himself as the embodiment of the indestructible Time (*aksayakala*) ⁸ This Time is different from the one which the astronomers and astrologers try to read and calculate. The calculable Time

refers to the differentiated Time where the differentiation yields to such long or short time-spans like *truti*, *pala*, *nimesa*, *kasta*, *laghu*, *nadika*, *prahara*, *kala*, *muhurta*, *ahoratra*, *paksa*, *masu*, *vogu*, *kalpa*, *manvantara*, *savana* (as in the Hindu astrology) or the calendrical Time reckoned in terms of seconds, minutes, hours, day and night, week, fortnight, month, year, century, millenium and so forth (as in the West) When Lord Krishna instructed Arjuna by revealing his manifestations, he referred to the terrestrial Time (*samaya*), not the cosmic Time (*kala* or *mahakala*) as such. "Remember me at all times.."9 and "Always maintain equipoise of your intellect through yoga. O Arjuna"10 It is well worth recalling here that one of the epithets employed in the classicist's characterization of the supreme Being is *kalatita* (that which transcends Time)- the *mahakala* or the *aksayakala* or the *kalakalah*

The propounder of the system of Yoga has defined *kala* in in his aphoristic style, maintaining that the Ultimate Reality is never bound by Time - it transcends Time, for it is the ever-supreme (*guru*)11 it is the same *mahakala* or *aksayakala*, in in Lord Krishna's terminology So does Kanada, the founder of the school of Vaisesika, treat *kala* (Time) and *dik* (Space) as the eternal principles, his premises running as follows

"Time is characterized by such indices as one succeeding the other, by slow or fast speed, by the properties of matter or substance (*dravyatva*) and eternity (*nityatva*) like air. That which makes this or that clear as here or there, is the characteristic of space (*dik*) In the different contexts, space appears to be many-faceted, although it is one and the same stretch all around For instance, East is East only in relation to the Sun - it is this contextual or relational expression as conditioned by our perception that past, present and future regularity in the rising of the Sun in the East determines the various directions in space"12.

Be it borne in mind that Kanada has discoursed on both Time

and Space as two of the nine *dravyas*¹³ (matter or substance) where both are characterized as eternal (*nitya*), omnipresent (*ubhu*) and one or undivided (*eka*), for all creation, sustenance and annihilation take place in time and space.¹⁴ Be it also recalled here that when the seer in the *Sivapurana* addresses his searching questions like "What is that Time? Under whose command does Time move? Who is not under the command of Time?"¹⁵ he is obviously referring to the eternal omniscient and unitary or undifferentiated Time alone. Likewise, when the *Srimadbhagavadgita* defines Time in its microcosmic form as pervading every atom in the universe, as well as pervasively coexistent with all creation right from its beginning down to its end as the Absolute and the Almighty,¹⁶ it is again alluding to this infinite, omnipresent and undifferentiated Time alone.

The two conceptions of Time—the undifferentiated Time in itself and the differentiated Time in everyday usage—are also met with in the Jain philosophy where the fundamental principle underlying all *pudgala* (matter), or the *dravyas* as the *Vaisesikas* would have it, is defined as *kala*. Infinite are the *kala-anus* (Time-atoms) which make up the totality of Time. The absolute or eternal Time is *kala*, the relative or transient Time is *samaya*. In other words, Time as a metaphysical ontological principle is *kala*. Time as a perceptual entity principle is *samaya*. That is why the Ultimate Reality or the Supreme Being is often described by employing one of the several epithets—the *kulatita* (transcendent).

The philosophers and the metaphysicians dwell and discourse on Time as a cosmological/ontological principle. The astronomers and astrologers concern themselves with this Time primarily as a temporal phenomenon, seeking to correlate it with what the ancient Greeks had once called "the music in the spheres" and trying to identify whatever melodies or, if you choose, discordant notes are relayed by these heavenly bodies in their diurnal course in the blue deep. The macro-

micro-cosmic conception, the juxtaposition of man against the perspective of Time and Space, the emanation of rays of the different hues from the different planets and their effects on men and other things, the metaphysical notions of *karma* and *punarjanma* (the philosophy of one's actions and reincarnation) and the like, thus, gave birth to a fuller philosophy of life—a perspective no shorter or less ambitious than cosmic in its scope and coverage

Picking up a working definition of the science of motions of the members of our Solar System, even the popular readership implies by astronomy as follows

"Astronomy is the science that deals with the physical phenomenon of heavenly bodies, their constitution, motion, attraction, and the resultant manifestations which are perceptible to the physical eye" ¹⁵

Again, to the average reader, the predictive part of this science implies

"Astrology however treats about the influence of those heavenly bodies we mean, the planets and the stars on human life and affairs connected with it. *It is a science in that its whole edifice is built on scientific data. It is an art in the sense that man interprets the influence of these bodies on life* (emphasis supplied) ¹⁶

The Hindu astrology is a comprehensive discipline. It has come to encompass three interrelated domains—the mathematics of the celestial bodies, the prognostics of the human beings in particular, and the rhetorics pertaining to a wide range of divinations. Even a cursory glance at the history of growth of Hindu thought, both sacred and secular, reveals that the science of astronomy soon discovered its applied aspect in the past when ethical and/or diagnostic notions of good and evil or desirability and undesirability or auspiciousness and inauspiciousness got interwoven—nay, inseparably

blended—with the physical conception of Time and Space, thereby giving rise to a threefold pragmatic science as applied in character, diagnostic in intention, and so forth :

“Gradually, however, *Jyotisa* came to include three distinct branches (*skandhas*), viz. the determination of the motions of planets by means of calculations which was called *Tantra* ; the second called *Hora* [according to the *Brhajjataka* of Varahmihira, the word *hora* is derived from *ahorutra* by dropping the first and last syllables] that deals with horoscopes and was also called *Jyotisa* ; and the third called *Sakha* which was an extensive branch and included many topics of divination. A work embodying complete presentation of the branches was called *Samhita*.”²⁰

Diving deeper into the etymological semantic derivations of the word *jyotisa*, we discover that it owes its genesis to the root *jyut* (meaning “to shine”) which comes closer to its semantic parallel *div* (again meaning “to shine”) whence comes the word *devata*. Such semantic identity bestows the character of divinity on *Jyotisa* that relates to the movements of the heavenly bodies : *jyotiḥ suryadigatyadikam pratipadataya’ stasya ac*.²¹ The firmament as a macrocosm is divided into twelve *rasis* (zodiacal signs) ; likewise, the human body as a microcosm is conceptualized as represented by twelve zodiacal signs in and through the different limbs of the *kala-purusa* (Time personified). Such macro/micro-cosmic conception of man not only correlates him to the entire cosmos but the Hindu astrology also views a man as mini-cosmos, as it were, insofar as the twelve zodiacal signs of the heavens are transposed in the human body that is believed to be governed by the immutable laws of *karma* and *punarjanma*. The two laws, however, do not present a deterministic and/or fatalistic conception of life ; on the contrary, they endorse a redemptive view non-deterministic and non-fatalistic in tenor, optimistic in tone, enthusing in spirit. The Hindu astrology also toes the line with Hindu

philosophy and endorses the aforesaid view :

"It (the *Brhajataka*) does not say that the planets in a man's horoscope will compel him to do this or that, but it says that the horoscope will only intimate in what directions a man's future might be evolved."²²

Such liberal view of human actions and destiny simply implies a message of optimism astrology is diagnostic and predictive, and its practical utility lies in that a native gets *fore-warned* in order that he may also be *fore-armed*, if he so desires. It is the astrologer alone who like "the best Philosopher . [the] Eye among the blind Mighty Prophet [and] Seer blest read'st the eternal deep, haunted for ever by the eternal mind "23 -the astrologer rightly deserving the Wordsworthian epithets and compliments more legitimately than a human child ever would

Coming to the question of similarity in the *modus operandi* of a natural/physical scientist and an astrologer When studying a select territory, a geologist draws the map of the area he surveys, sharply delineating its topographical and stratigraphic contours When an astrologer casts the chart of nativity of his client, he catches the moment of birth and presents the details of constellatory and planetary positions in terms of the ascendant (*lagna*) , and this serves as a map of the individual in relation to both Space and Time. As a geologist goes about mapping of his chosen territory, so does an astrologer proceed about the mapping of a native by determining the ascendant and other relevant data Both are doing their jobs like a fundamental scientist

When the geologist takes up the role of an applied scientist, he starts about prospecting , when the astronomer takes up the role of an applied scientist he starts about predictions and prognostications, and he is an astrologer. The former may divide the mapping of the territory into several units; the latter draws up the chart of nativity, compares and contrasts

it with the horary chart where either chart is divided into twelve houses (*bhavas*). As each segment of the geologist's map signifies a direction in space besides giving information about its topography, stratigraphy and composition, so also each house in the nativity chart signifies a direction—the ascendant and the planetary/constellatory positions in the different houses.

A more strikingly similar comparable be cited. A geohydrologist, after mapping out a given territory, proceeds about prospecting the underground water resources. So does an astrology do the same job by resorting to the classical method of *ahibala-cakra* (a method of subterranean divination). The former may divide the mapped territory into as many segments as his discipline demands or as he decides; the latter follows the conventional method of segmenting the territory under study into eight-and-twenty houses after an even number of constellations (including the *abhijit nakshatra*, of course).

Likewise, a meteorologist studies the diurnal changes in the atmospheric pressure as recorded in the barometer and predicts about the changes in rainfall, temperature, humidity, wind velocity and evaporational losses. The information relating to these aspects of the physical environment is fed by the readings that are recorded by the instrument, and the readings are then interpreted. The greater the precision of readings and their interpretation, the surer the infallibility of the weather forecast. Likewise, the twelve-house nativity chart serves as the instrument to the astrologer, wherein he records the zodiacal transits of the planets and constellations recording whether a planet is in its infancy or youth or old age, whether it is exalted or debilitated or combust, whether placed in the house of a friend or a foe, whether its aspects are auspicious or inauspicious, benefic or malefic, and so forth. The more accurate and holistic the information at his bidding, the greater the infallibility of his predictions. Let alone such occult phenomena as crystal-gazing, clairvoyance, premonition

and the like which are purely subjective in character insofar as they are grounded in some occult powers/faculties of the practitioner, an average astrologer resorts to the objective data base as his starting point and arrives at his predictions much the same way as the geologist goes about prospecting or the meteorologist goes about weather forecast. A homeopath who takes into account the 'totality of symptoms', succeeds in laying his hands on the right drug. Likewise, a geologist or a meteorologist or an astrologer - the prospecting or the weather forecast or the predictions respectively will come to have greater infallibility if the practitioner takes into account the 'totality of facts'. It is, however, painful to recall that a geologist, a meteorologist, a homeopath or an astronomer gets hailed as a scientist whereas the poor astrologer (who is an astronomer's nearest cousin¹) gets branded as a pseudo-scientist and astrology gets nicknamed as the 'bastard sister of science'.

This raises a few pertinent questions begging an answer now or never. Wherein does, then, a Hindu astrologer lack as a real scientist? What is science? Is astrology a science or a pseudo-science or just an art? These and several similar questions call for a fresh look at what science really means.

Science is often defined as a systematic body of knowledge and a way of looking at reality where the harvest of facts constitutes its *corpus*, and the methods through which the harvest is reaped and garnered comprise its *modus operandi*. As Patrick would have it

"by scientific knowledge we mean that which is certain, exact, and fully organized; real knowledge well organized is scientific knowledge."²

As a systematic body of knowledge, science implies a three-fold process - acquisition, description, and explanation of facts.³ Thus, the minimal units of knowledge are *facts* which, according to Goode and Hatt, are "empirically verifiable obser-

vation".²⁶ All observable, verifiable and definable bits of information, when systematized, will yield *theory*. Again, as Goode and Hatt would put it, "Scientific theory...is thought to be merely the summation of facts which have been accumulated upon a given subject",²⁷ even if it be the hind leg of a flea, to wit. For, mere gathering of facts at random, lacking in organization and systematization, produces neither theory nor science. Hence Goode and Hatt's concluding remark :

"Without some system, some ordering principles, in short, *without theory*, science could yield no predictions. Without predictions there would be no control over the material world."²⁸

From the matrix of such a conception of science, as detailed above, issue forth some searching questions. Does not the astrologer toe line with other scientists? Does not astrology, like other sciences, have a *corpus* of fact and a *modus operandi* of its own? Does it not invoke the three-fold processes of acquisition, description and explanation of facts like what other sciences do? Does it not have facts and theories relating to its subject matter? These questions bring us back to the point from where we started off, the subject matter of astrology, that is, the Space-Time phenomenon. For it owes its genesis to astronomy.

The Hindu thought has conceived of Space as both *perceptual Space* (that which relates to sense perception) and *conceptual Space* (that which relates to abstraction and cognition). The former is visualized in terms of terrestrial as well as interstellar frames of reference; the latter is cognized in terms of cosmic frame of reference. The one is finite in that it refers to our Solar System; the other is infinite insofar as it is all-too-inclusive and all-too-extensive, marked only by the unbounded. To put it the other way round: the notion of terrestrial and interstellar Space is perceptual (whether seen through the physical eye or through the optic/radio eye) in that it relates

the native to the members of our Solar System, the idea of conceptual Space places us against the cosmic background which, in the words of Patrick, is "a world of *ideal* Space extending indefinitely in every direction [one that] seems to us like a void or receptacle .infinite in extent" ⁹

Likewise, our awareness of Time if Space is cognized through our experience of extension right and left (as the first dimension), up and down (as the second dimension), whatever our terms of reference terrestrial, interstellar or cosmic, Time is also experienced in terms of *before* and *after* or *succession*. Our *terrestrial* Time experience is conditioned by its three stages which are represented by the three tenses in our syntactical and semanti expressions as *past*, *present* and *future*—our *perceptual* Time. When we think of the *conceptual* Time, it transcends our Solar System, and the stream of Time, as it were, is visualized against a perspective of an *ideal* Time where, again to quote Patrick "the present is a knife-edge, having no duration, or zero duration and the past and future stretch away to infinity" ¹⁰

The aforesaid Space-Time cognition in both *perceptual* and *conceptual ideal* frames of reference leads us into the *cul-de-sac* where we run into an Einstein and a Kanada both standing cheek by jowl and shaking hands as a gesture of academic courtesy. Although "a patient, modest and generous man" despite his "legendary fame as one of the greatest thinkers of all time", Einstein virtually forced Galileo and Newton stand on their heads by propounding his Theory of Relativity, exploding the age-old myth of absolutism and three-dimensionalism, and injecting the element of scepticism and uncertainty, of the tentative and the relative, as Justus Schifferes would have it ¹¹

Even a passing glance at Kanada's conception of the universe reveals that he propounds his basic postulates or premises relating to the *anu* (microcosm) and the *mahat* (macrocosm) as the eternal principles, ¹² and derives the concept of infinity and eternity of the Space (*dik*), the Time (*kala*) and the Soul

(*atman*).³³ Kanada has, thus, foreshadowed Einstein's ideas several centuries ago, and his thought is much more extensive and inclusive than Einstein's insofar as he has discoursed on Matter, Mind, Space, Time, Soul, *Karma* and so forth in a single treatise by resorting to a language of aphorisms. Kanada's *anu-mahat* idea reverberates the Kathopanishadic teaching which Yama imparted to Naciketa: 'the individual self (*atman*) that resides in the caverns of heart, is smaller than the smallest and bigger than the biggest'.³⁴

Returning to the modern scientific sophistication whence has proceeded the theory of "the world we live in [as] a four-dimensional Space-Time continuum" first propounded by the Russian mathematician Hermann Minkowski but later advanced with fuller elaboration by Albert Einstein, we run into the following formulation:

"The non-mathematician is seized by a mysterious shuddering when he hears of 'four-dimensional' things, by a feeling not unlike that awakened by the thoughts of the occult. And yet there is no more commonplace statement than that the world in which we live is a four-dimensional space-time continuum".³⁵

It is true that (but for Minkowski) Einstein was the only scientist ever of stature to attempt a systematic exposition of the Space-Time manifold. But it is equally true that the Hindu astro-specialists of yore had likewise conceptualized Time and Space as *infinite*.

"That Brahman is Infinite, this universe is Infinite, from That has issued forth This, subtract the Infinite from the Infinite, and what remains is the Infinite".³⁶

or

"*Kala* (Time) carries (as) a horse with seven reins [Time is] ageless ..all world are his wheels. Time created beings. Time goes on (abides) as the highest God".³⁷

Yet, Einstein is placed atop in the gallery of scientists whereas the Hindu astro-specialists get relegated to a place only among the metaphysicians. Note Patrick's acid remark :

*"Einstein's General Theory of Relativity passes beyond the mere solution of the problem of Space and Time and approaches a metaphysical theory of reality ; for it supposes that the space-time continuum is, so to speak, the ultimate physical reality of the universe"*³⁸ (emphasis supplied).

Notwithstanding Patrick's remark, Einstein is hailed as a scientist ; but the sage Kanada has never been accorded any place at par, despite his atomic conception of the universe, his cognition of *dik* and *kala* and *ananta* (infinite), and so forth. Kanada's legitimate place, as any scientist would argue, may vary anywhere from metaphysics to theology or ontology or epistemology or whatever but always beyond the pale of science. That a nuclear physicist should disown Kanada as a scientist *inter alios*, despite the latter's atomic conception of the universe and its Space-Time dimension of infinity, is perhaps as great an anomaly as it is all irreconcilable to reason.

Despite all our rapidly advancing steps in the direction of space explorations, much of our knowledge relating to the entire cosmos as "the eternal deep haunted for ever by the eternal mind" remains, by and large, hypothetical in character. It is always *sub judice* but never *res eudicata*. For instance, the Tidal Theory of Sir James Jeans "has estimated the age of our sun at around eight million million years, an estimate [which is] very problematical."³⁹ At the same time, the aforesaid theory cannot and should not be accredited with more than "as giving the *most probable* origin of the solar system, it can, of course, make no claim to finality or certainty",⁴⁰ to quote from Sir James' book, *The Universe Around Us*. And, yet, it merrily passes for science with all awe and veneration. In spite of several competing theories

(or hypotheses !), scientific speculations like these pass for scientific truth. But the Hindu reckoning of *cosmic* Time is frowned upon with either disdain or derision, often labelling it as sheer theology or, at best, mythology ! One can perhaps imagine about nothing more paradoxical and farcical than that a Tidal Theory of origin of the universe (let alone the Nebular Theory and the Planetesimal Theory), despite all its scientific speculations and approximations, enjoys all the respectability of science whereas Kanada's discourse on the atomic conception of the universe gets branded as something falling far too short of science !

An Einstein can, as he does, enjoy his place of prominence among the Nobel Laureates and of eminence among the scientists at large despite his Kanada-like dictum "science without religion is lame, religion without science is blind"⁴¹ ; but a Kanada who had ever discoursed on both religion and science subjects in the same breath in his treatise on *Vaisesika Darsana*, gets dubbed as an orthopaedic and ophthalmic invalid rather than a scientist ! Likewise, howmuchsoever the ancient prudence may yell to heaven or hell quoting passages from the scriptures that "No one enters into the same river twice" or "the flame of the lamp a moment ago was, as it will be, different from what it is at the moment" he will never be hailed as a relative theorist. The Hindu astrologer will, likewise, continue to be mocked at as an art-practitioner, or at best a pseudo-scientist but never a full-fledged scientist though, notwithstanding his kinship tie with the astronomer, his Space-Time notions as coinciding with the conceptual frames of reference of the modern physics, and so forth

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A CASE SUGGESTIVE OF REBIRTH

K. S. Rawat

Raghunath, a boy of hardly nine years, claims to have three wives. One he has married in this life, two he owned in his past one.

But what do the wives say? The wife of his present life, who is only two and half years, apparently, does not understand what a husband is moreover, she is not the one in whom we were interested. What was significant for our purpose was to know: how do the wives whom he claimed to be his won in his alleged previous life feel and react about his claim? Do they also take Raghunath to be their husband, indeed, in the guise of a new physical body?

"Of Course. Yes" was the emphatic reply, absolutely unhasitatingly, Manphool replied in response to our question "Are you fully convinced that this boy was really your husband in his previous life as he claims to be?"

Describing her first encounter with the child, Mrs Manphool recalled that once, about 5 or 6 years ago, when she was attending to something in the local market-place along with her "Saut" (the second wife of her husband) she saw Mr. Mithu Singh coming from the opposite side with his child of about three or three and a half years old in his lap. As Mr. Mithu Singh trotted alongside, the child leaped out towards the two ladies. When the father tried to hold him back, Raghunath almost shouted, "Let me go". They are my wives, he said in his local dialect.

Stunned, ladies looked at him unblinkingly. Mr. Mithu Singh was also taken aback, but not so much since for the last few months Raghunath had been behaving in an unusual manner.

The child had been talking about his past life for the last 6 months and when one after another incidence narrated by Raghunath stood confirmed, the belief in his previous incarnation got more and more strengthened.

In the early hours of January, 14, 1973 the body of a forty years old Mr. Ahmed was found badly mutilated on the road near a small village. Mr. Ahmed was a drunkard and it was believed that a truck driver, presumably drunk, knocked down another drunkard, the night before. The child Raghunath gave another reason for the death but we shall come back to it later on. Whatever might have been the real cause of the death, the fact that the death was untimely is very significant from Parapsychological point of view. During my research in the memories of the alleged past lives for the last 16 years I have come across a feature very significantly standing out in the cases reported from different places and different people. Most of them bear the fact that the "entity" of the alleged past life had died off a "Premature" or an "accidental" death. Of about 200 cases, the reports of which we have in our files, approximately 90 percent had reported to have had died of some accident, were murdered or to have had committed suicide. The death, if it had been a normal result of a disease etc., had been "premature".

About nine months after Mr. Ahmed's death, Mr. Mithu Singh a villager was blessed with a son. Once, when the child was two and half years, getting angry on some point with his mother, cried : "I am going to my house" and ran off towards a river nearby. The mother brought him back. But, when the child started repeating such admonitions again and again, the mother got curious "where is your house?" She asked. "There that side.....", the child replied pointing out towards the river.

"Where?" the mother did not see anything.

"There, that side.....Wo" the child repeated.

"What's the name of the village?"

"Kesharpura".

Kesharpura is indeed a village situated on the other side of the river.

"How can your house be there?"

"Yes, I have. I do have" the child persisted.

The mother however dismissed this idea as merely a child's musing.

A few days later, when the child was going somewhere with his mother, he suddenly remarked: 'Oh, look my mother is coming!'

Raghunath's mother looked ahead but could not locate anyone except an old lady coming from the opposite side. 'She is my mother!', the child repeated.

'What? I am your mother?'

'Who else can be?'

'No, she is . . . she too is my mother' the child was emphatic.

'How is it?'

'Previously she was my mother.'

'Previously? When?'

'Before my death.'

The mother could not make out anything. By this time the old lady had come nearer.

'Mother, O Mother, I am your Ahamadiya.'

On talking to the old lady, Raghunath's mother learned that the old lady had lost her son, named Ahamad, about three and a half years ago in an accident.

Ahamad's entire family was living in Kesharpura and he had his own house there.

On reaching home, the mother narrated the entire incident to her husband. He, too, got curious. He also started questioning the child.

'What is your name ?'

'Ahamad.'

'Where did you live ?'

'In Kesharpura'.

'What was the name of your father ?'

'Nasibji Subedar.'

'Who else were living with you ?'

'My mother, two wives and three children.'

The father Mr. Mithu Singh also could not make out anything from these talks. He talked to his brother Laloo Singh and his friends about it. One day determined to verify the child's claim, Mr. Mithu Singh alongwith four or five other persons took Raghunath in his lap and asked him to direct the way towards his house. Threading through a number of streets and lanes they reached a mohalla in Kesharpura. The child pointed towards a house, claiming it to be his own. Either, for not being able to follow the direction correctly, or deliberately to confuse the child one of Mr. Mithu Singh's friends said, pointing towards another house nearby, "Is this the house you mean ?". "No, No ! Not that ! That's of Mr. Kalyan Singh My house is that one -the another one, near it", the child immediately protested.

Inside the house, the child is reported to have correctly recognised the places where he (Ahamad) used to sit, lie and do other things.

Once, on some merry occasion, wine was being served to the guests at Mithu Singh's house. Mr. Mithu Singh was handing a tumbler of wine to everybody. The child Raghunath was also standing, but although everyone else was served, nobody asked him. The child resented it very much.

"It's not for you It is very bitter !"

Stunned by such an abrupt proclamation, the two ladies on learning that the child has been talking a lot about his past life, got eager to interrogate him themselves.

"All right, tell us which of us is your regular married wife ?"

The child immediately leaped towards a lady, the father interrupted, "No, not this one, it was that", pointing towards the other lady, but the child could not be deterred. He leaped into Mrs. Manphool's lap and clasped her tightly.

Mrs Manphool informed us that tears had welled up in the eyes of the child and he was quite unwilling to part away from her. When Mr Mithu Singh tried to take him away forcefully, he caught hold of an ornament of silver worn in the neck and cried bitterly. It was with great difficulty that he could part away with her.

Impressed, yet not satisfied, Mrs Manphool met Raghunath separately, all alone, to interrogate him about their personal life. She put to him a number of questions. One of them was pertaining to his death in the previous life. As we have alluded before, everyone presumed that Ahamad had been a victim of a truck-accident. Yet, the child gave a different story. On that fateful night, five persons had overpowered him to snatch away his money and in the fighting had killed him. I contacted the Officer-in-Charge of the local Police Station but could not get any information in this connection. Perhaps, something would have come out, had the things been investigated at the time the child first reported about it. Due to the compelling efforts of the parents and the growing age of the child he has now lost track of his alleged past life, otherwise, possibly he could identify his murderers.

Anyhow, consequent to the private interrogation by herself Mrs. Manphool is absolutely confident about Raghunath being a reincarnation of her dead husband, Ahamad. In her own words she said to us "I am completely confident, he is my Master."

On the completion of her interrogation Mrs Manphool put a garland round Raghunath's neck and offered him a coconut etc.

The fact that the person of the alleged former life belonged to a village situated closeby makes the possibility of normal

communication about Ahamad's life quite probable. Yet, the manner in which the child is reported to have spotted out different persons and recollected the past events, it seems improbable that the entire thing, could be a "pre-arranged drama". What benefit could anybody get from such an elaborate enactment? Moreover, as we have already mentioned the parents were rather very apprehensive and worried about this all. No parents would put their only son in such a hazardous drama deliberately. Moreover, could a child of two or two and a half years be so trained as to act with appropriate dialogues and emotions? In the end we can attest to the significance of a wife being completely confident about taking a step over as her husband. Mrs. Manphool unambiguously and emphatically declares "I am absolutely confident, he is my Master."

HYPNOSIS AND YOGA

Prof B. V. Krishna Murthy

This paper is an attempt to compare the various aspects of "Yoga" with Hetero and Auto-Hypnosis Techniques. Attempt has also been made to discuss the various normal and para-normal phenomenon claimed to be achieved by both the disciplines. The final question that remains to be answered is "Is there any difference between the affects of Hypnosis and the achievements of Yoga?"

I YOGIC METHODS

Here, mainly Patanjali's Asthangayoga and its siddhis are compared with "Hypnosis" and its effects. Sage Patanjali has given the following Eight-steps for the Practitioner of Asthangayoga. It is also called Rajayoga. These steps are

1. Yama
2. Niyama
3. Asana
4. Pranayama
5. Pratyahara
6. Dhyana
7. Dharana
8. Samadhi

Yama and Niyama are mainly the way of living and codes of conduct. Though, these steps are of utmost importance, normally they are glossed over by many Practitioners of Yoga. The effect of neglecting "Yama and Niyama" does not come

under the perview of this paper as induction of Hypnosis. Hetero or Auto Hypnosis does not require "Yama and Niyama", except for a few simple controls.

ASANA According to the Yoga Sootras the Asana must be steady and comfortable and need not involve physical contortions, except in Hathayoga.

PRANAYAMA Various types of Pranayama or regulation of breath are specified and various techniques given to achieve various effects. For example Sheetal Pranayama is supposed to reduce the temperature of the Body and Bhastrika is supposed to clear the Lungs and so on. Here if one pauses to analyse, it is very clearly seen that the Guru stresses the effects of a particular pranayama to the student so that it becomes a strong suggestion. Pranayama also tends to reduce the metabolic rate of the Body and effects like lowering of Blood pressure, slowing down of the pulse rate, fall of Body Temperature, reduction of quantity of urine formed, slowing-down of rate of digestion are also observed. Here also the aspirant has been repeatedly told of the effects of pranayama.

PRATYAKHARA In this process the external stimuli is blocked and internal activities are thrown up and this is supposed to produce the required mental state for the next step "Dhyana".

DHYANA Here various techniques are employed to make the mind go round a single syllable like Pranava or a Mantra. Here a beautiful picture of the deity invoked in the Mantra or the Bijakshara is implanted in the mind.

DHARANA This is a highly emotional and suggestive technique of Dhyana. Dhyana will produce a physical imagery of the deity, Mantra or Bijakshara in the "Minds eye" of the aspirant. This is supposed to be held for a long time in the sub-conscious mind of the practitioner.

SAMADHI There are various categories of Samadhis starting from Jada Samadhi to Nirbijnanyikalpa Samadhi. There does not seem to be a consensus regarding the various

stages of Samadhi and various effects of the same. However, all schools of Yoga emphatically claim that this produces bliss or Ananda.

The person who has reached this stage is supposed to be calm, relaxed, floating in an ocean of Bliss.

What are the main effects of undergoing severe yogic practices? Though, most of the philosophers say that Siddhis obtained from Yoga are to be shunned and discarded, they also say that these siddhis indicate that the person is moving in the right path. They only warned that the use of such shiddis is detrimental to the spiritual progress of the aspirant.

The first effect that is noticed is ability to communicate with others without vocal assistance. It is possible, at this stage to send thoughts, ideas and images from the aspirants minds to other persons, similarly conditioned, wherever he is, no matter what the distance is. Some of the practitioners also develop precognition and this will give them an idea of what is to happen in the future. Some of them also develop capacity to talk in languages which are commonly not known to them.

It has also been said that these people can know what is in the minds of others wherever they might be and also influence them to act and behave in a way suggested by the aspirant. They can also find out the contents of locked room, house, etc. A few reports are also available where the Yogi is able to go back into his own previous births and report what he had been in those previous lives.

Some of them are also in a position to find out the past lives of others. Though, there have been reports of levitation but, no authentic evidence is available. Pain control is one of the most common manifestation of Yogic practice. Sometimes this is associated with control of bleeding. Some have also demonstrated variation of body temperature at will.

The Buddhists have developed Yogic Techniques called "Marananusmriti". In this technique, the aspirant slowly

starts recalling what he did half an hour ago, one hour ago, previous-day, previous-week, previous-month, previous year and so on. After strenuous practice, he is supposed to go back to the womb of his mother and back to previous birth. This very briefly gives some of the facets of Yoga and it is to be remembered that all these effects can be obtained after rigorous lengthy training. It is also not definite if all aspirants reach these stages or any one stage in this process. If an aspirant does not realise any of these stages, it is concluded that he has to spend many more lives on this earth before he can get into the main-stream of Yoga.

II HYPNOSIS

The word Hypnosis simply means a state of heightened suggestibility. Though, this is an oversimplified explanation, for the present discussion, it may be sufficient.

Technique of inducing Hypnosis—There are many methods of inducing Hypnosis and most of them differ only in minor details and not in major details. In case of Hetero-Hypnosis, the subject is made to sit or lie-down in a comfortable posture (Asana ?). Now, he is asked to listen to the voice of the Hypnotist as the Hypnotist goes on droning and suggesting a state of sleep. He also suggests slow breathing, relaxation and heaviness of the Body (Pranayama ?). After the Hypnotist feels that the subject is responding positively, he will administer some tests to see whether his suggestions are working or not ? For example, he may suggest that the subject cannot open his eyes or lift his hands. If the subject is still able to open his eyes or lift his hands, he will then induce deeper Hypnosis (Dharana ?) and give suggestions as required.

The Hypnotised subject can also be given post-Hypnotic suggestion which will make him respond to suggestions given under Hypnosis in the waking stage.

Let us now consider reported cases of certain effects of

Hypnosis and compare it with Yogic Shiddhis and other manifestations.

A certain subject, under deep Hypnosis, was asked to go to a place hundreds of miles away from where he has and report what was happening in a particular place. The subject was a stranger to the place where he was supposed to go and he reported the exact happening in that particular place which was recorded and later verified.

In another reported case, the Hypnotised subject was asked to read the contents of a will placed in a safety locker, miles away from the place where the person was Hypnotised. The contents of the will as given by the subject were later found to be true. Edgar Casey was a well-known person in the United States in the beginning of this Century. He used to put himself into a state of Auto-Hypnosis and prescribed treatment to various people who were residing hundreds of miles from his house. During many such sessions he was able to give glimpses of the previous lives of the subjects in their previous births. In one of the experiments conducted by the Author, the following interesting facts came out. The subject was a 35 year old teacher who had come for the treatment of stammering. In one session, he went into a very very deep state of Hypnosis. Age regression technique was tried to determine any incident which might have been the cause for his stammering. During the process, he swiftly under went a change and the following conversation took place.

"Where are you?"

"I am in the mother's Womb."

"Go back", "Now where are you?"

"I am in space".

"Have you got hands and legs?"

"No"

"Is there anything you can see?"

"No"

"Is it day or night?"

"I do not know".

"Now slowly come forward, where are you?"

"I am in a cloud."

"Slowly come forward, now."

"I am in the rain water."

"Now?"

"On the Earth"

"Now?"

"In the root of a Plant "

"Now?"

"In the sap of the Plant "

"Now?"

"In the seed of the Plant "

"Now?"

"In the food of a man "

"Now?"

"In the mouth of the man "

"Now?"

"In the Blood stream of the man "

"Now?"

"In the semen of the man "

"Now?"

"I have entered the Womb of a Woman "

"Now?"

"I have come-out of the Womb "

This was recorded and played back after the subject woke-up. He did not remember any of the above conversation. Moreover, he denied any knowledge of scriptures. Because, in our Upanishads, the soul is supposed to travel in the above manner before it takes birth. The author also had an unique case where an eighteen year old girl had lost her voice and doctors were helpless. She regained her voice under Hypnosis in about fifteen minutes.

There has been lot of research on the various effects of suggestion on the bodily function. For example the temper-

ature of the whole body or a part of the body can be increased or decreased by biofeedback techniques. A feeling of extreme calmness, happiness and relaxation can also be achieved by non-traditional non-Yogic methods.

All philosophers agree that any glimpse of Ishta Devata (Personal God) is only what is crystallised by the Dhyana Mantra. These are called Vasana Roopa. During a Group Hypnotic session, a number of Hypnotised subjects were asked, "Do you want to see God?" They said, "Yes". Then they were asked to think of the particular God-head they wanted to see. At the command— "Open your eyes, See"—all of them claimed to have seen their particular personal God/Goddess.

Having considered both the system, it is necessary to elaborate on certain points. In Yoga, the Guru or the teacher conditions the mind of the aspirant and goes on telling him day after day that certain effects will be observed by him, if he follows certain steps. This will be acting so strongly in the mind of the aspirant that he will actually experience. In case, he is trying to do the practices on his own, he experiences the same effects as he has studied in the relevant books on this subject which have left a strong impression on his mind which may result in his experiencing the above facts. Therefore the question arises as to the need for prolonged Yogic practices to obtain certain effects already mentioned or can suggestion under Hypnosis be enough. Normally, a person who comes out of Hypnosis feels relaxed and his metabolic rate will have come down and he will feel very calm which is the same as that of a man who comes out of Yogic meditation.

It is necessary to conduct lot of researches on this aspect before any definite conclusions can be drawn. The most important aspect to be studied in depth is the long term effect on the human psyche of both Yoga and Hypnotic techniques.

OMKARA CIVILISATION

Dr. Natvar Jha

The Upanishads instruct us that one should acquire proficiency in two kinds of knowledge : Para Vidya and Apra Vidya which are akin to higher and lower knowledge. Apra Vidya signifies the knowledge contained in the Vedas (Trayi Vidya) and Para Vidya signifies that knowledge whereby the immutable supreme is attained. These two forms of knowledge are popular as Avidya and Vidya respectively. To cultivate the knowledge contained in Avidya or Trayi Vidya along with its accessories is essential for worldly happiness and prosperity to ward off poverty and the accompanying wretchedness of life ; but equally essential is the cultivation of Vidya for the attainment of immortality. Both these are also interdependent and the only element that distinguishes the two is that all actions done in the light of Trayi Vidya or the Vedas result in decay, whereas the state of Brahmanhood or oneness with God is eternal in its nature. Trayi Vidya is so called because the four Vedas are entwined with three kinds of Mantras. Then there are another 10 kinds of Vidyas which should be cultivated for an absolute appreciation of the meanings of the Vedas. All these taken together total 14.

It is easy for anyone to know about the mutable but I am concerned with those who talk about the immutable element so much related to oriental knowledge. Prof. Max Mueller committed an error because he failed to understand properly the correct outline of the said oriental knowledge. John Mar-

shall followed in the foot-steps of Max Mueller and so he too failed to correctly appreciate the Indus Valley civilisation. Successive scholars have likewise perpetuated the error. But the initial mistake vitiated the total oriental history.

Thus, while reviewing the limits of the Indian Prachya Vidya, we can also examine the symbols connected with the Para Vidya of orientology in the Indus Valley civilisations which were quite Vedic in spirit. At the fifth meeting of the World Sanskrit Conference at Varanasi in October, 1981, I presented a paper (in Sanskrit) on "Som and Indra in the Vedic Indus Valley civilisation" in which a Vedic Interpretation was given to the earthen-pot painted with birds and leaves to be the symbols of Pavaman Som and of the famous seal known as Pashupati to be the symbol of Indra, the ruler of Gods. The symbols painted on the pots and the description of Pavaman suktas in the Big Veda helped me in discovering the Soma plant which was displayed to the participants at the conference. As a detailed discussion on this is not required here, it may be merely said that this Soma plant is nothing but the famous moon-shaped and horn-shaped Brahmi plants well known in North India. In Bengal this is known as Thankuni and in English as Hydrocotyle. The Vedic symbols indicate that Indra is as ferocious as a bull and a lion. To express the ferocity of Indra, one horn had been shown over the head of a human form. What was at first seen as a symbolic horn is only the Omkara which was painted on the forehead to symbolise divinity in 6000 B. C. This Omkara either in the shape of a horn or a bow, was generally pasted on the foreheads of all gods and goddesses. Thus the symbol of Omkara is derived from the previous two symbols of the horn and the bow.

We can therefore rectify the grave mistake committed by such scholars as Max Mueller and others who first mooted the idea that the Aryans came to India from outside and that the Indus civilization was non-Aryan in character. This rectification is possible only if we rename the Indus Valley civilisation

as "Omkara Civilisation" Renaming it in this way is the proper atonement for the mistake perpetuated so long At least, I firmly hold the view that the Indus Valley civilisation should henceforth be known by the name of Omkara Civilisation

So far, the world is not quite aware of the views on the subject, of Kalidasa, one of the greatest poets ever of India He says

Vaivaswato Munirmam Man niyo Manishinam
Asinmahi-Kshitamadyah Prana-Vaschandsamiva

Just as Pranavakshar Omkara lords over all the Vedas, Mani lords over all the kings and emperors

The ruins of our ancient culture should be traced at such places as Brahmasar, Vindusar, Saraswan, Mansarovar or at the very source of river Saraswati The Indus Mohenjodaro and Harappa civilisation is only the tail end of a great culture that grew up on the banks of the Saraswati It would be an injustice to Kalidas if one does not agree with the above view, because in this very shloka of Kalidasa lies the answer to the question raised by occidentals as to how all of a sudden civil life started in India Now when we are talking about Omkara Civilisation it is necessary that scholars get to know about the peculiarity of its script and also how the hornshaped Omkara is present in all the Indian languages in some changed forms, and also what is its similarity with the Brahmi script and also why the Brahmi script was so named This horn-shaped Omkara is found in Brahmi or Soma plant Is the Brahmi scripts not evolved from Omkara which is used as a synonym of Brahman? Let us try to find it out in the South Indian scripts after having acquired a complete understanding of the North Indian scripts We may all consider whether Kannada is not going to occupy soon the foremost position now held by Tamil among the South Indian languages Since even today the horn-shaped Omkara is written in Kannada, it may

legitimately be asked whether the southern and northern cultures are not the progenies of the one and the same Omkar culture. Should then a few self-centered politicians be allowed to create viciousness to serve their own ends and keep the orientologists frantically searching for the chord of unity between the two? May I ask the scholars of the south whether the word Dravida stands for the community or for the country? Besides, what is the secret behind the feeling of the deepest reverence of the northerner for the great luminary of the south, Adi Sankaracharya, as expressed in "Evam gandairdravi dairnah pujyairarthah Prakashitah." The politicians may put the blame on John Marshall and others for drawing an artificial dividing line between north and south. In that case, let the southerners and the northerners erase the artificial line of division and unite as one under the banner of Omkar culture. There is little doubt that the civilisation flourishing in the region of the seven rivers (Sapta Sindhu) and gradually enveloping the whole wide area and popularly known as the Indus Valley civilisation is the strong medium of tying the south and the north into one bond. Other media also will have to be discovered.

Although I cannot say whether by my cultivation of Para Vidya I have the knowledge of the real immutable element "Akshara-Tatva", I can say I am quite successful in discovering the "Akshra Omkara Tatva" in the Indus Valley civilisation.

Sri Gunakar Mule wrote an article in which he gave a Dravidian interpretation of certain "pictures". I furnished the Vedic interpretation of those pictures and wrote to him asking him why he had not presented the views of those who consider the Indus Valley civilisation to have been nurtured under Vedic culture. I also pointed out that the seals found during the excavations in Indus Valley contained a language current from the Rig Vedic period to the period of the main Upanishads including Svetasvatara. Then, on Nov. 16, 1981, the news of the discovery of a new culture in Pakistan was published in the Navbharat Times. This new culture was named Sheshmag

Sanskriti, to which I objected and expressed the view that in the light of this new finding, the war between the gods and the devils and between Indra and Vritrasura was going to be proved as historically correct. In the Vedas, Vritra and Trisirsas Sadoksha Tvastra have been imagined as a serpent. The image, although famous as being that on pashupati, but in reality being that of Indra, the ruler of gods, bears the form of a two-mouthed snake with its face turned in the opposite direction and over it there is the picture of a cow. This are the symbol of Vritra and Pani and based on the Rig Vedic mantra :

Das Patni ahigopa athisthan
Niruddha apa Panineva gavah
Apam vilampihitam yadasit
Vritram Jaghanyam ap tadvavar

Just as Panis had established control over the cows, similarly the snake-shaped Vritra had done over water. Indra killed Vritra and set the water free from Vritra's control. The great commentator, Yaska, referred to opinion of the historians in the selection of the word Vritra and it was so very honest of him. Vritra had tried to occupy the total areas of water under the gods and also to trample upon the culture. Indra had frustrated his attempt. According to the Vedic description, Indra had destroyed 99 cities of the Asuras. It is ancient Vedic tradition to paint transgressors as snakes and this is well confirmed when Taraka is called a "sha-snaka" in the Ramayana, because she too had transgressed her limits. Besides, in the context of Tarka's death, Vritra's death has also discussed in the Ramayana.

It is therefore not proper to name the above mentioned culture as Sheshanag culture. However, one is curious to know by what name the Archeological Department would like to call it. It is a misnomer to call it Sheshang Culture because in our ancient books Sheshanag is the symbol of Vishnu's bed.

We cannot call it Nag Culture because Nagaland already had a distinct position within the boundaries of India. There are a few names used to signify this culture, such as Ahi Samskriti, Asur Samskriti, Vritra Samskriti and Virochan Samskriti. As we have to select one name out of these my preference goes to Ahi Samskriti.

In the seventh act of *Abhigyaana Sakuntalam*, Kalidasa has mentioned about the hermitage of Kashyap Prajapati in Hemkrit now the Everest in the Himalayas as follows

King : I was very anxious yesterday to fight with the Asuras and therefore, while proceeding towards heaven, I did not pay any attention to these regions. So, now, which wind are we riding now ?

Metali : This is the path of the wind named Pravaha which has been sanctified by the second footstep of Narayana in the guise of Lord Vaman

King : I think we are now descending on the route of the clouds

Metali : Of course, you will reach the region of your kingdom very shortly

King : Metali, tell me which is that wonder mountain looking like the melted gold and the red clouds at sunset ?

Metali : Oh, worthy of long life, this is the Hemkut mountain of Kimpurusha Varsha, considered to be the best place for ascetics

Svayam-bhuban mariceryah prababhbhuva Prajapati
Surasur guruh soasmin sapatnikastapasyati

Here lives Kashyap Prajapati, the father of both the gods and the asuras, and the son of Marici born of Brahman. Kimpurusha is the modern Tibet of which Hemkut formed the boundary. According to Kalidasa, Mount Everest (Hemkut), along with Tibet was under the suzerainty of India. The great political pundits of India should have at least some basic knowledge of Orientology even if they are unable to grasp the

subtlety of it. How ridiculous it sounds that based on the name of a sea called Caspian, some scholars at once jumped to conclude that sage Kashyap must have had his cottage somewhere on the coast of the Caspian sea. The above view of Kalidasa should help them correct their hasty conclusion. Again :

Hiranya sringah sumahan divyo manimayo girih
Tasya Parsve mahad divyam subhra kangan balukam
Ramayam vindusaro nam

Is the Vindusar mentioned in the above sloka of Padma Purana in any way different from Mansarovar ?

in the Harappan civilisation, we find the image of Mother Aditi in the form of a grand old lady. A brief lineage of Kashyap is given below .

Kashyap had two wives, viz Diti and Aditi. The Daityas were born of Diti and the Adityas of Aditi. Daityas and Adityas are synonyms of Suras and Asuras. Both are born enemies. Deva Sanskriti or divine culture flourished in the regions of the seven rivers and their subsidiaries. The Asura Sanskriti or undivine culture flourished in the west of this region.

We come to know from Aitereya Brahmana that the first war between the Devas and Asuras took place in Ishanya Disa which is a relative word and in the present context means the region of Gilgit-Chitral-Suvastu, near Svat.

The British tourist, Everal Melson had first mentioned about the so-called Sheshanag Sanskriti on the basis of strange types of tombs and the queen way of burials that he observed during his tour. This is affirmed by the story of Indra Virochan in the eighth chapter of Chhandogyanishad.

Asuranam heysopanishad Pratyaksha sariram bhikshya
Vasanen-alamkaren samiskurvan-tyeten hyamu lokam
Jyeshanto manyante.

"In pursuance of the materialistic philosophy preached to

them by Virochan, the Asuras store food, clothes and ornaments around the dead body in the belief that in this way the departed soul will get another better and happier world."

The fact that most of the pictures painted in the Indus Valley civilisation represent in the ideas of Chhandogaupanishad should give us some idea about its age. The above custom of the Asuras is seen extended upto the pyramids of Egypt. Besides, Indology tells us about the existence of Ahi Ravana also.

Now, in the light of the Indus Valley or Mohenjodaro-Harappan civilisation having grown under Vedic culture and also of the new proposition of there being a snake civilisation (Pani or Asura civilisation) a burning question has emerged before the scholars of orientology whether these Panis in the face of the strong offensive of the Aryans, had made Assyria, Babylonia or the Asur region their permanent abodes, or whether the Asuras, in the course of their expansion, had crossed the western subsidiaries of the Indus to settle there? It is high time for serious thinking about the questions posed above. It has already been stated that in the beginning the Suras and the Asuras lived together in proximity. Besides the Vedas provide proof that Indra had destroyed 99 cities of the Asuras. There is, therefore, a greater probability that in view of massive destruction, the Asuras of Pani civilisation had settled permanently in the Asur regions of Assyria and Babylonia, is it not worthy of serious consideration?

Before proceeding further, I will refer here to an article on "The riddle of Indus Valley languages and script" (The Hindustan weekly, December, 1981) where Dr. Gunakar Mule has discussed the result of the numerical analysis arrived at with help of the computers of the research scholars of India, Finland and the Soviet Union, and stated that all these research scholars have arrived at the same conclusion that the script used in the Indus Valley civilisation is a pre-Dravidian script. In the same article, Dr. Mule has also stated that there is also another set of Indo-

logists who admit that not pre-Dravidian but pre-Vedic script is used in Indus Valley civilisation. However, Dr Mule has not said anything about a third probability - that the Indus Valley civilisation is the progeny of Vedic civilisation.

But should we depend on the results arrived at by computers? Are they so reliable? The above mentioned computers' conclusion, is, in my opinion, least reliable. By establishing an artificial link with the Dravidian myths, people have been led to the illusion to believe what they should not have because the articles pertaining to the Indus Valley civilisation are thus more fancifully interpreted. They should have established a link with the Vedas to find out the truth of the system of Indus culture, because in that case they would simply laugh at the theory that Rig Veda could not precede 1500 B.C. or that the Aryans came from outside. The truth, however, is that all the articles found in excavation are based on Vedic mantras and all the images, inscriptions and pictures only expound the principles discussed in our ancient books from the Vedas and Upanishads of Sankhya Shastra and Yoga-Shastra.

Images The most important image is that of "Mother-Goddess" or "Goddess of Nature". Such images are of different kinds - some are stark-named, some semi-naked and a few others embellished with ornaments all over their bodies. Utmost reverence has been expressed in Rig Veda for the Earth and Aditi. One image of the mother goddess has over its head a bird with wings spread out. The Chhandogya-upanishad says

Deva vai mrityo-rvibh-atanstrayeom vidvam
Pra-visanste chhandobhi rachhandaya Padebhi
Rachhadayanstachandasam chhandatvam

Being afraid of death the gods took shelter within the Trayi Vidyas and covered themselves with rhythmic Chhandas. The act of the gods covering themselves with the rhythms is

the rhythmhood of the Chhandas.

In fact, this Trayī Vidya has been imagined in the from of a female deity, Gayatrī Chhanda has been imagined in the from of a hawk.

Yaska kept in view of the ideas of the Brahman scriptures when he said in the 'Nirukta' "Chhandasī Chhandanat", It is called chhand because it "covers". The idea of Trayī Vidya in the from of a deity with a bird spreading its wings over her head symbolises Gayatrī. An image of a goddess has also been found there which is seated on the ground with bangles and armlets on her hands and horns on her forehead

Pictures : We have already noted that the three-faced god with horns and the one-faced god is none else but Indra. The image in question is of Indrani or Sachi Devi as she is called in the Vedas

The source of Shakti cult is seen in the Vagambhīrini Sūkta which is famous as Devī Sūkta. The followers of the Shakti cult consider these mantras surcharged with prime power and therefore recite and meditate on them with devotion. The prime power has been described in these mantras. Its definition is available in the story of Haimavati Uma of Kenopaniṣad. The word Haimavati is endowed with much importance and Sankara has defined it two ways

Haimavati Hemakṛitā bharanvatī Iva bahusobhā
mana Uma vidyā rūpini athava umaiva
Himavat dubitā Haimavati nityameva sarvagyeṣvareṇa
Savartat iti.

In Tantra Prasthān, the words "Haimavati Sati" have been used in place of 'Haimavati Uma' as

Sa ya Maheshvari Murtigyanrupati Shobhana
Vyom samgya parakshtha sais a Haimavati Sati

Here it is also necessary to mention Haimavati Siva as found in *Devi Bhagavata*.

A seal found in Harappa shows a naked woman inscribed in it. A plant is shown growing out of the stomach of the lady on one side of the seal and on the other side is inscribed the figure of a male with a sickle in hand and in front of him stands a woman with her hands raised.

The picture of the lady here is that of 'Prime Nature'. Adya Prakriti, which has been considered as the prime cause of creation in the Svetasvataraupanishad. The man with the sickle in hand and the lady with the raised hands symbolise the warding off of the worldly Maya.

"Khsaram Pradhanamamritaksharam Harh" means that a god named Hara controls the mortal souls and meditating and contemplating on Him leads to the removal of Maya (illusion of the world) after the Prarabdha Kamas have saturated.

Mavamtu Prakriti Vidvatmayinamtu Mahesvaram
Tasyavayavabhutasistu svaptam sarvam idam jagat

The world and nature should be treated as Maya and Maheswar as Mavayi or the Lord of Maya whose cells pervade this world.

Parasya saktirvividhaiva srutyate
Svabhaviki gyan bhaskrivaca

The supreme power (Para Shakti) of that Maheswar has been variously described in our scriptures as self-effulgent and the cause of all activities. Those who wish to see Maheswara the Lord of Maya in the articles found in Indus civilisation should look at the picture of a god sitting under a fig tree and a priest bowing before him. Both of them are wearing bangles and have well-parted hair. A goat stands behind the priest. Now this should be seen in the context of the following mantra.

Ksharam Pradhanam mamritaksharam Harh
Ksharatinanavisate deva ekah Tasyapidhyadyogant Talva
Bhavat Bhuyasyanante visvamaya imvritih

Nature is subject to decay, but the soul which enjoys it is eternal and knows no decay. Only one God controls both these mortal and immortal elements. Therefore, by constantly meditating on Him and surrendering the mind completely to Him so as to be immersed in Him, we can get over all the worldly illusion and cross over Maya.

The idea of this mantra has been expressed in the earlier mentioned paragraph. The devotee bowing to God is mortal but his soul is the enjoyer and immortal. This soul is the goat standing behind the devotee, because it is our ancient tradition to call the soul as "Aja" (unborn/goat). "Aja nityah sasvatoyam Purano".

The god sitting under the fig tree symbolises Ishvara who controls both the non-conscious nature and the conscious Atman. The man bowing to the god symbolises one who resorts to perpetual concentration on and mediation of Him so as to be completely absorbed in Him. The goat (Aja) behind the devotee symbolises the removal of Maya.

Maya has been called Aja in Svetasvetarupanishad, Ajamekamlohit Shukla Krishnam. Thus, Aja stands for Atman and Aja for eternal nature or Maya and it is so remarkable about the picture that both of them have been shown together.

The imagination of the Prakriti Purusha of Samkhya is embodied in the said picture. The followers of Samkhya consider Prakriti and Purusha as self-born and free. The Brahman Vriksha or the Brahman as described in the Anugata of the Mahabharata represent only the Samkhya view. Maharshi Vedavyasa has compiled the ancient views of Samkhya philosophy in the following way.

"Avyakta veejaprabhavo bunddhiskendhmao Maha ham karah vitapah indriyantar Kotarah Mahabhut visakhase vicesapratissakhavass sadarpahan sada pushpah subhasufalodyah Ajeevyah sarv bhutanam brahm vrizeshah sanatanah Elam chhitva ca bhitva ca talva gyanasina budah

Hitua sangmayan passan mrityu janm jarodayan
Nirmamo Nirahankaro mucyate natra samshayasa

or.

"This Brahma-vriksha is eternal and the only support of all the beings of the world whom it eternally nourishes by bearing good and had fruits on its branches which are always covered with green leaves and flowers. The unmanifested (Nature) is its seed, Intelligence (Mahat) is its trunk, Ahamkara (Ego) is its main sprout (leaf), mind and senses are in the hollows of its trunks, subtle (sukshma), Mahabhutas (Five Tanmatras) are its big branches, and gross-Mahabhutas are its tiny branches. The seer, should cut this tree into pieces by the sword of 'self-knowledge', and destroy the nets of death, old age and deep attachments and shun altogether the sense of 'Mine' and 'Thine'. If the seer does so, he undoubtedly is emancipated". This Brahma Vriksha is the sport of Maya which is represented by the lady in the picture. This sport of Maya has been called 'Brahma Vriksha' or 'Brahmavan' even from the age of Rgveda. The idea in the above quoted sloka is expressed in the picture. The man is with a sickle sword in hand which is not an ordinary sword but the sword of 'knowledge'.

A few have interpreted this picture as expressive of the rite of oblation. Such an illusion, however, should not arise in the context of the above elucidation.

Similarly, in a famous coin a deity has been shown in the midst of the branches of a peepal tree. There are seven other deities standing near the tree. A male goat with a human face is standing near the deity in an amorous mood. The goat's feet are tied. Another strong-bodied male goat is also standing near the deity but with its head turned opposite. A fire rises up from the 'Kunda' situated between the deity on the tree and seven other deities.

This picture should be interpreted in the light of the following mantra :

"Ajamckam lohit shukla krisnam
 Bahvi Praja srijmana sarupah
 Ajo hyeko jusamanonusete
 Jahatyenam bhukta bhukta-bhogam Ajonyah"

(Sweta 40/5)

Or,

"The eternal Nature creates in its own image many progenies with the three gunas and a she-goat in tricolour i. e. white, red, black (unborn and eternal nature) is certainly enjoyed by an amorous he-goat (nescient being), but another he-goat (an illumine) renounces this enjoyed nature

The above picture symbolises the prime-nature of the Samkhya Philosophy. The Samkhyaites consider the above mantra to be the core of Samkhya philosophy and on this very basis they have proved their philosophy to be commensurate with the Vedas. Sri Vachaspati Mishra, the most famous and illustrious commentator on Sankhyakarika and other Philosophies, quoted this mantra with some changes as Mangalacharan in his commentary Known as "Samkhya Tattva Kaumudi" and sang glory of Nature described in it. Here Nature has been expressed in poetic language as a three coloured goat who, in union with the other male goat symbolising the jeeva imprisoned by Maya, produces many progenies of her own colour, though the emancipated jeeva turns indifferent to Nature already enjoyed by him.

The deity shown in the said picture in the midst of the branches of the peepal tree, symbolises Nature without beginning. (Though black and white colours are quite distinct in the picture, the white colour takes the place of red colour. It can be judged only from the original pictures as to what part of the body the red colour actually belonged to). The picture of the door of exit near the tree is the symbol of creation or emergence of life. The other seven deities are symbols of the many progenies created by the eternal nature.

These seven deities also point out the seven deities of Munda-koupanished (2/4) as follows :

"Kali, Karali, Manojva, Sulohita, Sudhunera
Vama, Sphulīṅgine and Viswaruci"

These seven deities represent the seven tongues of Fire. The fire rising from the Bhavna-kunda placed between the seven deities and the deity sitting on the tree, confirms the above view which is reconfirmed by Mundaka Upanishad which says "Sapta Pranah Prabhavanti tagmat saptarcisah sapt Homah."

The male-goat with its feet tied and standing in an amorous mood symbolises the jeeva bound by Maya or nescience. The other goat with its head turned opposite to the deity represents the free, unbound and intelligent jeeva.

Another picture representing the nescient and bound jeeva has also been discovered. His face has an aura of pride, though the colour of his face and outstretched hands is blacker which symbolises ignorance or lack of intelligence. Although the eyes are bright but by his faltering and groping walk it may be concluded that he is blind. The man placing his hands over his shoulders is blind without any doubt. In another picture such a man has been shown 'ashing against a tree.

The above idea may be traced in the following mantras

"Avidya yamantare vartmanah
Swayam dheera Panditam manyamanah
Janghanyamanah Pariyanti Mudah
Andhenaiva neeyamanah yathandah

(Kath 1 2 5) (Mundaka 2/8)

Or,

Living in the midst of ignorance and considering themselves intelligent and enlightened the senseless people go round and round following crooked course, just like the blind led by the blind".

This mantra describes the sad plight of people bound by nescience and the said picture represents this plight of such people. "Andham Tamah Pravi santi ye avidyamupasate" (Ishopanishad—9) also expresses the same idea.

The third picture is of two birds sitting on the two branches of a tree. One is eating the fruit ; but the other is simply looking at him. Now examine this picture in the context of the following mantras :

"Dva suparna sayuja sakhya samanam briksham parisavajate
Tayoranyah Pippalam svadvatyanasnamanyo abhicksito"

(Swet. 4/6, Mundak 3/1, Re. 1/164, Atharva 9-9-20)

"Two birds born together and are fast friends take shelter on the same tree. One of them realises many kinds of fruits ; but the other eats nothing though continues looking blankly at the first."

The mantra refers to Jeevatma and Paramatma. The tree is this world. God is present in each branch of this world-tree but he is simply an on-looker and does not taste any fruit. Jeevatma tastes the fruits of his Karmas (action). The tree stands both for the world and this body. Jeevatmas are many as evident from the following mantras .

"Yasmin Vrikashe Madhavadah suparnah

Nivisante su vatecapı visva

Tasya yadahuh Pippalam svadvagre

Tannonnsad yah pitaram na ved"

(Rg. 1/64/22)

Or,

"Many birds, which are only so many 'Jeevantamas' (souls) live on this world-tree and taste different kinds of fruits growing on it. They procreate their progenies of whom one, who knows the Father (Ishvara) existing near him, is not subject to taste the fruits of his action, because such fruits are self-destroying, but one who does not know it continues to suffer".

There is a reason to interpret the Ashvatha tree as this world (Jagat) as Yaur-Veda says :

Ashvathe vo nisadanam Parne vo vasatiskrita

(Yajur 35/4)

Or,

"God has stationed you on the transitory tree of this world and made your abode in such unstable body as that of a leaf."

Many images with distinct figures of peepal tree and its leaves have been found in the excavation at Harappa and Mohanjodaro. In a famous seal an Ashvatha (Peepal) tree with clear impression of its leaves is seen. Horn-shaped Omkara is inscribed here. In the Indus Valley civilisation, Omkara is horn-shaped and written from up to downward (like figure 'six' in Hindi) and this is the original Omkara which is written in a different form in Hindi and other allied language almost similar to figure 'three' in Hindi. Omkara is still written in horn-shape in Kannada language.

To represent the divinity of the image this is shown over the forehead. We shall discuss this later.

"Samane vrikshe Purusho mimagno

Anisays socati mubyamanah

Justam yada pasyatoj anyamisam

Asya mahimanmiti vitsokah"

(Sweta 4 7, Mund, 3/1/2).

Or,

"On account of attachment, Jeeva (soul) feels helpless and worries while living on the same tree. When it sees the adored Lord and His glory, then it becomes liberated from sorrow".

As the above picture pertains to the description of Prakriti and Purusha, it is based on the Samkya Philosophy along with which Yoga Philosophy is also well represented in the Indus Valley civilisation.

A human image has been excavated with a shawl over his

left shoulder caught under his right armpit. He has large and half-closed eyes and it appears as though he was absorbed in yogic exercise. His nose is of medium length. His hair is well parted. This entire thing lend the figure natural, artistic excellence.

Yada pasyath pasyate rukma varnam kartaramisam
Purusam bramahyonim iada vidvan punya rape vidhuya
nirang awah Paramam samyamupaite

(Mundaka 3/1'2)

Or,

“When the seer sees the purusha, the golden hued creator, Lord, and the source of the inferior Brahman, then the illumined one completely shakes of both virtue and vice, becomes taintless, and attains absolute equality”.

In yet another seal coin a lady in thoughtful mood is standing on the branch of a peepal tree. The following mantra interprets this picture :

Satyen labbyastapasa hays Atmas samyak gyanen Brahmacyren
Nityam Antati sarire jyotirmayo hi subhro yam pasyanti
yatayah kshuna dosh.

(Mundaka 3/1/4)

“The bright and pure self within the body, that the monks with habitual effort see, is attainable through truth, concentration, complete knowledge, and continence, practised constantly”

Thus, although the Samkhya and Yoga Philosophies were separately practised during the Indus Valley civilisation, the two were looked upon as synthesised into one, as follows :

Nitgo nityanam catanascetananam Eko bahunam yo
vidadhatai kaman Tatkaranam sankhya yogadhu gamyam
Gyaiva devam mucyate sart pasaih

(Sveta 6/13)

“Among the eternals He is the eternal, among the cons-

cious He is the conscious : although one, He creates desirable objects for many. That supreme causes is knowable by Samkhya and Yoga and by knowing Him one is freed from all bonds”.

The above evidences are strong enough to prove beyond doubt that the Indus Valley civilisation is misrepresented to have preceded the Dravidian or Vedic cultures. In view of the above Vedic interpretation of the articles found in Indus Valley excavations, is it unworthy to ask whether the answer provided by the three computers of the Soviet Union, Finland and India, is at all correct ? The Vedic proofs are enough to believe firmly that the Indus civilisation was definitely neither pre-Dravidian nor Pre-Vedic, but undoubtedly is the progeny of the Vedic culture representing the thoughts from the Rgvedic age to the age of the eleven Upanishads including Svetasvetar. Again, once it is proved that the above pictures and images of the Indus Valley civilisation were made to represent the thoughts of the various mantras of the Upanishads, it will not be difficult to fix the age of Rgveda and the scholars should therefore, start re-thinking on the whole issue. Because, so long Prof Max Mueller holds the sway and the other Indologists are playing only second fiddle to him by propagating the view that the Aryans came to India from abroad somewhere in 1500 B. C. which is absurd in the light of the above Vedic evidences which go to prove that Rgveda is in fact, very very old and surely much older than 1500 B. C.

It is useful to note here that Aurobindo started studying the Vedas to verify the theory that there were wars between the Dravidians and the Aryans and he found that the theory was quite artificial, imaginary and baseless. (Veda-Rahasaya, Hindi. Dn. I Part. p. 48).

Though the Vedic books give an account of war between the Aryans and the non-Aryans but this is merely an account of a counter attack against the invasion taking place on the west and the north-west of the region of the seven rivers, as

may be seen from the following :

**"Asau ya seva Marutal paresa Mabhaiti na ojasa
spardhamana Tam juhat Tamas papraten yathami
anyo anyum na jenav.**

(Shukla. Yajur 17/47)

This mantra alludes to an invasion from the West. Who were these invaders ? In the famous Nadi-Sukta of Rgveda (Rg. 10/75) there is a mention of the Western subsidiaries of the Indus river and these are named there as Tristama Susartu and Rasa respectively. The Panis of the Rgveda lived across this river 'Rasa' and strangely enough the land across the river Rasa is even today known by the names of "Rassia-Rasa. Russia". Besides, invasions took place also from Balasur's capital of Babylonia, Asyria, Asurea or Asur region. Iran (situated between the land of the seven rivers and of the Asurs) therefore accommodated cultures of both the regions. The Iranians worshipped 'Ahur' and 'fire-god'. The Aryans of the Indus region waged counter offensive against these attacks. It is sheer travesty of truth to say that the Aryans entered into India to reach the bank of the Sarasvati, emerging from Manasarovar (the mother-bed of the region of the seven rivers), through that very passage where the Aryans continued fighting with the non-Aryans as shown above.

In the same way, slogans like "From Volga to Ganga" and that the Mahabharata preceded the Ramayana, should be treated with utmost contempt as these have emerged from souls, mis-guided and ill-informed. How paradoxical it is that the so called great Indologists did not even consider the views of the great historian Sri Avinas Chandra Das, who opined that the original home of the Aryans was the land of the seven rivers ; or the views of Prof. Rapson who bitterly criticised the theory of Dr. Greenson that the Aryans had twice attacked India. But now we have to reconsider their views afresh.

It is, however, necessary to note here that there is some error committed in the counting of seven rivers mentioned in the Rgveda, Nadi Sukta (Rg. 10/75), by Sri Avinash Chandra Das. The original seven rivers are, in fact, only those which have been mentioned in 'Sambodhan Pad', and therefore, these are Sindhu, Ganga, Yamuna, Saraswati, Shatadru, Marud-Varidha and Arjeekeeya and the other rivers are only their subsidiaries. (In this connection my paper 'The original home of the Aryans-- the bank of the Saraswati and the land of the seven rivers' may be seen).

As regards the Indus-Valley script, it may be most emphatically asserted that this should be traced in the Brahmi script which is the original script of Indian languages, because this 'brahmi' emerged from the Vedas (Brahma) which were revealed to the intellect purified by the nectar of 'Soma-Balli' or, Brahmiplant which grew profusely in the land sprinkled by the water of the seven rivers and the Saraswati emerging from 'Brahmasar' of the Vedas, and which was so much relished by the sages of the Vedic culture. This Indus script belongs to that age when it was considered essential to secure the Vedic literature, so far dependent and alive only on 'hearing' and 'commemorating', in expressive images, pictography or scripts."

I am sure that very soon we are going to read in the above what idea of what Vedic mantra has been expressed in the coins with figures of various beings. Unless, therefore, we can decipher them, we may continue groping about to only misrepresent facts.

The conclusions of the computers have to be viewed with care although the bankruptcy of the Indologists was quite evident in the recent V World-Cultural Conference at Varanasi. It is correct to state that the present Hindu religion is dependent on the traditions of the Agamas and Tantra? Or, is it more correct to state that in the ancient Vedic-rituals and way of worship, there is also a mixture of Agama and Tantra style of worship? Or, is it still more correct to say that the styles of

worships in both the cases are interdependent like purusha and Prakriti and are also co-existent. The Indian scholars lacking proper spirits of investigation are necessarily misguided by the Western Indologists and that with the advent of the Aryans in India the Vedic tradition grew up here. But the tradition of the Agamas should be treated as more ancient by those who find its proofs in the articles found in the Indus excavations. However, the thinking Indian scholars find only the Prime-Nature (Adya Prakriti) or the prime power (Adya-Shakti) exhibited in the articles available in the Indus-valley culture. How can such a blazing truth be ignored now ?

Dr. Mule Says, "the riddle of Indus-script is such that both the script and the language are unknown". Did he know anything about this in reality ? My personal conclusion, however, is that the language of the Indus Valley is the same that was current in the time of the Rgveda and the eleven Upanishads : and that its script was Brahmi. I reached my conclusion with the help of the form of writing of 'Omkar' in Indus-Valley civilisation in about 6000 B. C. and my views are as follows :

We have discussed above as to how Omkara was painted over the forehead of the deities to express divinity. Unfortunately, John Marshall took this Omkara for merely 'Horns'. He seems to have taken no trouble to probe deeply into the matter but treated it so lightly. At the first sight, this 'Omkara' may appear like a 'Horn'. But John Marshall reached the conclusion by scratching only the surface. The fact is quite different. It is necessary to mention here that this same horn-shaped 'Omkara' is seen in moon-shaped Bramhi or Soma Plant described in the Vedas. A question arises, therefore, as to what is the proof that the horn-shaped pranavaksha inscribed on the images is really 'Omkara' ?

Let us examine one seal found in Indus Valley with the figure of a peepal tree with seven branches with leaves. At the source of the branches there is a clear impression of a figure

looking like six (in Hindi) written from above and running to the right and left respectively. There are altogether four horns of which two are small and the other five big. These horns are at both the ends of "Omkara". The face on both the ends is quite visible. Just below the point where both the ends of 'Omkara' meet with the tree, also seen in the said sign, there is a form of a triangle above which there is a shape of a bow. At the two ends of the bow and near the faces stated above, there is a 'coiled' form symbolising 'vindh'.

Just as horn-shaped Omkara has been used in Indus valley to express divinity; similarly the eternal 'Ashvata-tree' has been used to express 'this world'.

We find the eternal Ashvatha tree described in the Katha Upanishad as follows :

"Urdhva muloadah sakhah esoasvathah sanatanah
Tadeva sukram tad Brahman tadevamrita mucyate
Tasmin loka srutah sarve tadu natyeti Kascana
Etad vai Tat."

(Kathopanishad 2/3/1)

The Gita describes it as follows :

"Urdhvamulamadah sakhamasvotham Brahavyam
chhandansi yasya Parsani yastani ved vedvit"

(Gita 15/1)

This is the beginning-less peepal tree that has its roots above and branches down. That (which is its root) is pure, that is Brahman and that is called immortal. On that are fixed all the worlds, none transcends that. This verily is that

(Kathopanishad 2 3/1).

"They speak-of the eternal Ashvattha tree,
Rooted in heaven whose branches lean to earth
Its every leaf is a psalm of the vedas; he
Who knows this truth the Vedas' secret knows".

(Gita 15/1)

The world-tree is transitory and unstable. The root of this tree is sky-ward which symbolises the "Absolute state of Vishnu". Its branches are hanging down-ward and comprise Heaven, Hell and all types of lives. Brahma and other gods of the 'Seven Lokas' have built their nests on the branches. This Ashvatha-tree is eternal and therefore called 'Sanatan'

From the Adhyatmik point of view this Brahma-egg is this world and this 'body' is the petty abode of the Brahma-egg. (Cosmic egg) The root is generally conceived as 'downward' However, the sky-ward root of this tree symbolises the head of the being which is also called 'The peak of Meru-mountain' or Sahasrar which is the centre of all the veins in the body. These veins like branches of the tree spread from above downwards.

The sages have made good use of the word 'Ashvatha' of the material world to explain the mystery of the spiritual world. In the above description of the tree, the sages, therefore, have made an illustrious attempt to explain 'Chhandasi Yasya Parviani' representing the 'Chhanda' (Veda) and the Chhandas (gayatri and the other seven chhandas) in the form of the leaves of the seven branches.

Just as Indra, the king of gods, has been described as ferocious like a bull similarly the great God and the Purusha, as an embodiment of sacrifice representing Omkara has been expressed through the symbols of 'Rshabha' or 'Vrishabha'. Indra the King of gods, has been represented invariably in the form of a bull or a lion in the coins/seals found in Indus excavation, and this representation is based on the vedic description of Indra. This is a subject which needs an independent study. Let us examine here the forms of 'Omkara' in the shapes of 'Rshabha' or 'Vrishabha'.

"Yaschhandasamrisavo visvarupah
chhandobhyamritat sambabhuva
sa mendro nedhaya sprionotu
Amritasya deva dharane bhuyasam"

(Taittiriya 1/4/1)

"The Om that is the most exalted sound in the Vedas, that pervades all worlds, and that emerges from the immortal Vedas as their quintessence, may He (Om that is Indra), the supreme Lord, gratify me with intelligence"

Now we may examine also the mantra which sings the glory of 'Yagyatma-Purusha' or 'Om-kara' as follows

"Catvari sringa Trayo asya Pada
Dve sirse sapt hastaso asya
Tridha baddho vrisabho roraviti
Mahodevah martyan a vivesa "

(Rg 4 58 3)

This mantra has been thus interpreted by the great commentators like Yaska and Sayanacharya

"All the four Vedas are like its four horns. The morning, noon and evening prayers are like its three legs. 'Prayaniya' and 'Udayniya' or 'Brahmandan' and 'Pravargya' are its two heads. The seven chhandas including Gayatri are its seven hands. This is triply bound by the mantra, Brahman and Kalpa. This has been called as the fulfiller of all desires and also as the 'most supreme'. During all the three prayers it creates a great sound in conjunction with the mantras of Rg, Sama and Yajurvedas. In this way this great God and sacrifice embodied Purusha, enters into the pure intellect of men to perform the worship.

Now let us compare this mantra with the picture mentioned above

The four horns (two big and two small) inscribed on both the ends of the figure 'six' (in Hindi) written from the right to the left at the source of the branches, symbolises the four Vedas. In the centre of this figure there stands a tree with which the two ends of the figure meet and these comprise the two legs. The third leg is the form of a triangle just below the two legs. The face is quite visible on both the ends and there-

fore these two are 'Prayaniya' and 'Udayniya' and comprise its two heads. The seven branches with leaves are symbols of seven chhandas. As the figure is tied at three places, namely, near the ground, in the middle of the triangle, and near where the two legs meet, these three represent the ties of the mantra, Brahman and Kalpa.

The bull is represented by its horn-shape.

There are also other proofs of 'Akshara' being a synonym of 'Omkaara' as follows :

Rico asshare Parame vyoman,
Yasmin deva adhi vishve niseduh
Yastanna veda kinrica karisyati
Ya ittadvidusta ine samasate.

(Rg. 2 3/10)

Yaskacharya has quoted the opinion of 'Sakpuni' in his appendix of Nirukta, as follows : "Katmat tadetadksharam, Omityesa vak."

Or, "How should we define the word Akshara here " Well, Akshara is nothing but 'Oum'."

In Kathopanishad we find the following :

Sarve vedah yat Padmamananti
Tapausi sarvaim ca yad vademti
Yadichhanto brahmahcaryam caranti
Tat te Padam sangrahen bravimyome tat

(Katha 1 2/15)

Etaddhe va Kasharam Brahma
Etaddhevaksharam Param
Etaddheya ksharam jyatva
Yo yadichati tasya tat.

(Katha 1/2/16)

"I tell you briefly of that goal which all the vedas with one voice propound, which all the austerities speak of and wish for,

which people practise Brahmacharya ; it is this "Oum".

"This letter (Oum), indeed is the (inferior) Brahman (Hiranyagarbha) ; and this letter is, indeed, the supreme Brahman. Anybody, who while meditating on this letter, wants any of the two, to him comes that."

Compare this to the sholakas 8/11 -12 of the Gita. The whole Mandukopanishad propounds the element of Omkara. According to Chhandogya (2/23/2 -3), the Trayi Vidyas mean Rg, Yajur and Sama Vedas. The three 'Vyahritis', bhuh, bhuvah and svah, are born of the three above Vedas (mantras) and the essence of the three vyahritis is 'Omkara'.

Omkara consists of three, 'Matras', namely, A-U-M, Akar, Ukar and Makar came out of the first second and the third vyahritis respectively. The books representing 'smritis' have discussed this subject elaborately (Manu—2'76, Manu—2'81). Mandukopanishad informs us as to how these three letters were born :

"Akarah Prathama matra apte radimatvada
Ukaro dvitiya matra utkars adubhayadvadva
Makars tritiya matra niterapeeterva"

(Mundaka V'II)

Or,

"A is the first letter, because of the (similarity of) pervasiveness or being the first, U is the second letter because of the similarity of excellence and intermediateness and M is the third letter because of the measuring or because of absorption"

It goes to show that the people of Indus-valley civilisation had complete knowledge of alphabets because the pictures are based on the mantras of the Vedas and Upanishads. and also because of the analysis of 'A', 'U' and 'M' is not possible without a knowledge of the alphabets. In modern writing of 'Omkara', a dot 'chandrabindu' is used. In the said picture

also we find one coiled form at both the ends near the face and this represents the 'dot' or chandrabindu.

After such elaboration I don't think anybody can still object to treat the 'Pransvakshara' inscribed on the seal and symbolising something different.

If these proofs do not suffice and scholars still rely on the computers' judgement, I may use a stronger weapon because I am not prepared to accept the latest views of Prof. Vanorojov of the Soviet Union who has discovered with the help of computers a new script to be known as 'Maya script'. My unfailing weapon is, of course, famous in the Upanishads by the names of 'Brahma-bhedan' or 'Dhanu-rupaka' as follows :

"Dhanurgrihitvaupanisadam mahastram
Saram hyupanisitam saudhayita
Ayamya tadbhava galen citasa
Lakshyam tadeva ksharam somya Viddhi"

"Pranavo dhamh saro hyatma
Brahma tallakshya mueyate
Sarvat Tanmayo bhavet"

(Mundaka 2/2 34)

"Taking hold of the bow, that is the great weapon similar in the Upanishads, one should fit on it an arrow, sharpened with meditation. Drawing the string with a mind absorbed in its thought, hit, O Good-looking one, that very target that is the Immutable".

"Om is the bow ; the soul is the arrow ; and Brahman is called its target. It is to be hit by an unerring man. One should become one with it just like an arrow".

Let the picture be re-examined in the light of the above shlokas :

Does the horn-shaped symbol not look like a bow ? Does a leaf over the head of the trunk of the peepal tree passing thr-

ough the symbol not assume the form of an iron-arrow ? Over and above this, as if to make it more distinct, the artist has painted the form of a bow just below the source of the branches which loudly speaks 'Pranavo dhanuh' and proves that Pranava is like a bow. Is any doubt left even now ?

Although the twelve 'foldings' in the horn noted by Prof. Vanorojov of the Soviet Union, are correct still his Dravidian interpretation is unacceptable. The view of Prof Max Mueller and John Marshall, advancing the theories of the Aryam coming from abroad and of the Indus-valley-civilisation being pre-Dravidian or Dravidian in character are no more tenable and going to be exploded into pieces very soon. Their ill-intentioned conspiracies cannot flourish any more.

The twelve foldings in the horn-shaped 'Omkara' symbolise the total twelve mantras which described the twelve subjects worthy of discussion as mentioned in the Mandukopanishad. Out of these twelve the three mantras of 'Omkara' namely A-U-M symbolise the 'gross, subtle and cause' bodies and describe the related presiding ego-deities viz. Vishva, Tejas and Prana and at the same time a similarity has been established among its other Ego-deities, namely, Vaishvanara, Hirayagarbha and Ishvara. Its manifested states are "waking, dreaming and sleeping" and its enjoyments are "gross, subtle and joy". In the waking state the jeeva dwells in the right eye, in the dreaming state in the throat, and in sleeping state in the heart. The "Supreme element" is quite different and superior and He is described by the fourth dimension devoid of any alphabet, as "Turiyatmarupa" who is Eternal, Pure, Intelligent Soul of every body and witness of every thing. This briefly explains the mystery of the twelve foldings of 'Pranava Omkara'.

Before concluding the article I would like to appeal to the scriptologists to present scientific analysis of how the 'Omkara' inscribed in the said seal coin is now written in its changed form in the Indian languages and also to what Indian script

or language this may be nearer ? Except in Kannada where 'Omkaara' is still written like figure three (3) in Hindi, in all the other Indian languages this is written like six (6) in Hindi. In Kannada, therefore, it is still horn-shaped. It is worthy of serious consideration as to what possibly could have been the way of writing 'Omkaara' more than six thousand years back from now ?

PAR-KAYA-PRAVESH

Yogi Manohar Harkare

1. Introduction :

Today 'Par-Kaya-Pravesh' is one of the much discussed subjects. The subject is extremely technical in text and general conception. Only academic discussions will not help one to go to the deeper exaltations. This is one of the great achievements of the age-old Vaidic Traditions enriched by Rishis from every corner of the then known Vaidic World. Man today is running a well-equipped laboratory even on the Mars with the help of his progressive knowledge of electronics or electromagnetism, but he is equally ignorant of his own powers imbibed in his own physical and mental equipment. Par-Kaya-Pravesh is such a Divine super powerful exaltation that only a human-being can enjoy ; but to attain this state continuous physical and mental discipline and endeavour are needed.

The title itself gives us an idea about the subject. 'Par' means of others, 'Kaya' means body and 'Pravesh' means entrance. It means, thereby, the great technical science of entering the physical bodies of others, keeping intact our own physical body as it is. This itself shows that we have at least two sorts of existences, camouflaged within our body, of which one is this material body with complicated electromechanical devices and secondly, a metaphysical existence which runs with automation—the physical mechanism. In this way our existence is governed by two entities of which one is our physical frame and the other is our spirit or Jivatma, as it is called.

In Par-Kaya-Pravesh, one thing is taken for granted that our main existence is a parapsychical body which can escape out of our physical frame and then enter into another physical frame owned by another soul. Here one has to admit or experience that there is some such independent existence of ours which can exist without the physical frame for sometime. This is no frictional conception or fantasy, neither it is a psychological illusion. Even persons, not believing in the possibility of Par-Kaya-Pravesh, can experience the actuality of the same, but only after undergoing continuous labour with disciplined physical endeavour and precise control over their nervous system. Nay, one has to cross over the whole physical and mental establishments and get through innumerable generations and rebirths. One has to come out from all earlier conceptions accumulated through past lives right from an amoeba stage to a man.

II. *Preliminary Preparations .*

The first stage towards Par-Kaya-Pravesh is the physical body of an attainer or Sadhak. It should be in the most natural condition, without any disease or disorder which is definitely a hindrance in the way of Par-Kaya-Pravesh. Hence the first thing for a Sadhak is to keep his physical body intact without any sort of disease or disorder. For that the Sadhak should perform the essential Asanas (Physical exercises) and Pranayam (breathing practises) The nervous system should also be within the direct control of the Sadhak. Pranayam is best for such nervous control. All sorts of Pranayams should be practised in which 'Lom-anulom' pranayam is the most effective. 'Lom-anulom' pranayam begets direct control over the nervous system through which the Sadhak gets direct control over his involuntary muscles.

Nervous control brings tremendous physical and mental capacities within a Sadhak. Such Sadhak can remain without respiration for hours together. The heart also is at a complete

rest when there is no need to push blood in the lungs for respiration. A body without respiration and circulation of blood is an active stage towards Par-Kaya-Pravesh. In order to seek access to the stage of Par-Kaya-Pravesh a Sadhak first has to get familiar with the stage of getting out of his own physical frame at any moment he wishes ; which is called as Shawashan. Now a days, many Asan acrobats have fancies to call it relaxation or Shithilasan, as it is called, as Shawashan. But Shawashan is not so simple as that. Mastery over Shawashan is attained only when a Sadhak attains mastery over the two preliminary stages such as Shithilasan and Yoganidra, which themselves are not so easy to attain as generally they are thought.

Shawashan :

Full control and at the same time relaxation on each and every part of the physical body on which attention is fixed, begets the stage of Yoganidra in which a Sadhak is all the while sovereignly aware along with his consciousness, but at the same time his physical body is at complete rest as if in deep sleep. Mastery over Yoganidra automatically brings home the stage of Shawashan in which the attention on the next organ is eased along with the withdrawal of one's vital force in that particular part of the body and thus an adept eases from organ to organ along with attention and vital force inhabiting that particular physical part of the body. This process of withdrawing the vital force through the organs is done more swiftly from organ to organ and finally the Sadhak gets out of his physical body through a vital canal which is called as Pranwaha Nadi based somewhere in the centre of the eye brows. Thus a Sadhak can get out of his own physical body and can actually perceive his own physical body lying on the ground like a corpse. Such an attainment in Yoga science is termed as Shawashan. This is the second stage towards Par-Kaya-Pravesh.

Physical death : Shawashan experiences :

The mysterious experience got through Shawashan is practically the actual experience of physical death. The terrible speed of the Jivatma or spirit after physical death and secondly the non-accustomedness of the Jivatma or spirit towards such Divine experience in his own physical life eschews him to experience such Divine experience at the time of his departure from his physical body normally termed as death. But in actuality it is no death but an entry into the paraphysical Divine world through the threshold of physical death. The Jivatma along with his intellect, mind and five-subtle senses and also along with his remaining three subtle bodies, named as Linga-Deha, Karan Deha and Maha-karan Deha, gets out of his physical body and begins to hover in the space. The Linga Deha and the other two Divine Dehas are practically immaterial and unaffected by the gravitation or such other forces existing in the material world

The physical experiences at the time of death are terrible but nevertheless loving to an adept in the art of dying while living. We have neither space, nor time to deal with the death field which is fantastic and alluring. Physical death is essential to get out of one's physical body and hover in the space in order to work in that Divine world. Thus once again we see that free escape from one's own physical body is essential for the Divine attainment or Siddhi, as it is called, of Par-Kaya-Pravesh. To have a pravesh in others' Kaya one must be able to get out of his own Kaya with free will which can be attained through difficult Sadhanas like Shawashan and Hansajaya, a respirationless 'Kalpa Awastha' stage

III. The occult science of Kaya and Parkaya

It is not so easy to understand the workings of our physical body even qualitatively. Our body is made of many organs and working systems such as the muscular system, the skeleton system, the nervous system, the respiratory system, the blood

circulation system and such others. Every system is composed of particular cells comprising that system. The cells of every system are different from that of others but the general composition of every cell is the same. Every cell, contains a cell-wall within which protoplasm flows like crystal water. In the centre of the cell there is a mysterious body which is called the nucleus. The nucleus is comprised of the chromosomes which are essential for our living. These chromosomes divide or unite at the time of division of the cell under metabolism at the time of generation, giving birth to new foetus in the womb of the mother. The chromosomes carry along with their genes which are generally of dumb-bell shaped. These genes are minutely comprised of innumerable spiral or serpent like arrangements of very fine atomic particles which are called as quality particles. These quality particles go to make our qualities according to their relative and reciprocal arrangements in the spiral body. This is actually the 'Kundalini' or serpent power of every individual. These different quality-particle arrangements go to make the different qualities in every person in the vast world. Curiously enough the nature, quality and physiognomy of every individual is different from that of the others. Even issues of the same parent are not alike because of the arrangement of their quality-particles pulsating in each and every cell of their physical frames. Thus the physical frames of species, though outwardly alike, are qualitatively different from other co-species.

IV. *Nature of qualities and quality-particles :*

There are countless quality particles throbbing in the spiral body of the 'Kundalini' or serpent power but astonishingly enough, every quality-particle is not electromagnetically connected with its neighbouring particle. Every quality-particle has its own throbbing frequency with its natural vibration which can only connect the same with another particle of the same or multiple throbbing frequency. Thus, similar types of

particles constitute the mass of an organ of the body. Every quality originates from similar mass of particles with similar electromagnetic vibrations in the body. Thus, there is a heterogeneous collections of pulsating quality-particles which ultimately constitute the mass of the gene and chromosomes

It is thus evident that the mass of a gene is a composite collection of a particular nature, a person possesses These have different coherent qualitative group of particles having equal throbbing frequencies These qualities are developed in a person partly through his continuous actions of interest and partly through the environmental flux in which he has to live Such evolutionary processes change the relative throbbing constitution of the qualitative arrangements of the quality particles in the mass of the gene matter Thus qualities are gradually changed through evolutionary and environmental processes through which numerous species, and races are born Every person in the world has got his own qualitative arrangement of quality particles which differ from that of another person The spirit or Jivatma, controlling that physical frame, becomes accustomed to only that sort of quality particle arrangement

Such dependence of the Jivatma on its own quality particles in each and every cell in the physical frame makes it a complete slave of the physical body which, as a matter of fact, should work as its instrument of will power Common persons are totally at the command of their quality particle arrangements in the cell chromosomes But great personalities and Yogis are exceptions to this natural rule They command their physical frame to work for their mission and will Such quality arrangements of the quality particles in the body of the gene give rise to the serpent-power of the Kundalini, which rouses with the total change in the relative positions of the quality particles in each and every cell of the physical frame Such is the deep science of Kudalini-awakening and of the slavery of the Jivatma to its physical frame.

An adept getting out of his physical frame throws away all the bondages of the same and becomes master of his free will which projects him out of his physical frame. This is not so easy as we think. Great endeavour is needed under the able guidance of a great Yogi which can take his pupil to that para-physical stage of super evolution. Par-Kaya-Pravesh is yet another great supra-natural condition of the Jivatma who is above all such natural relations of the cosmic arrangement in the physical frames endowed to every Jivatma according to its taste, aspiration, practice and qualities. In Par-Kaya-Pravesh, the Jivatma of the super Yogi needs a strong will-power through which he can change the quality-particle-arrangements of that physical frame in which he wants to enter for further work.

Super great Yogis have to change totally the quality-particle arrangements of the physical frame in which they want to enter and do the work. Such great power of changing the natural arrangement of the qualitative arrangement in another's body is extremely difficult. The great Yogi himself here becomes the Lord of the nature while performing the act of Par-Kaya-Pravesh. The author is able to expose this deep secret of Par-Kaya-Pravesh because of his own experiences. A Yogi performing Par-Kaya-Pravesh is thus a Lord of the cosmic flux. He is the Ishwar as termed in Samkhya philosophy. This is no fiction, but is actually experienced by a few Yogis during their life time. Adya Shankaracharya was one of the persons who could do such feat of Par-Kaya-Pravesh. Par-Kaya-Pravesh is a rare feat exalted by a few adepts of rare capacity to the tune of the Lord or Ishwar.

V. Actual Experiences of Par-Kaya-Pravesh

As we have seen, the first stage towards Par-Kaya-Pravesh is to get out of one's own physical frame and then to start to prepare oneself to enter into the physical frame of other person who has died just at the same time when the adept projects himself out of his own physical frame. But the physical body,

dead with non-curable disease or bruised totally, is of no use for the purpose of Par-Kaya-Pravesh. The body of the other person should be intact to manoeuvre its physical functions properly. A little of disease, disability or a death through mental shock can be repaired by such a Yogi, who, while converting the arrangements of the quality particles in the physical frame of the dead person to the tune of his capability, enters the dead-physical body in question. The entrance of the Yogi 'Jivatma' is through the centre of the eye brows where is situated the Pranvaha Nadi or Vital Channel.

The Par-Kaya-Pravesh expert immediately takes possession of the entered body to the level of quality particle arrangements in the countless cells. The quality-particle arrangements are rearranged and converted to his own Dharma, as it is called. Then respiration is started first and after that the heart begins to throb automatically to the result that the body regains its lost blood circulation. The clotting of the blood is automatically brought to normal condition by the Lord Yogi as blue bruise is automatically brought to normal physical condition by the incessant flow of blood in the body. The possessed body, with the propelling agency of the Yogi's Jivatma then utilises that possessed body for its desired purpose. This is, in short, the science of Par-Kaya-Pravesh experienced by every great Yogi.

VI Return to one's own body

There are also two categories in the art of Par-Kaya-Pravesh. Great Yogis, return to their own physical frame when their desired mission is fulfilled. Some may even retire from the whole cosmical game and thus lead a life of emancipation. Some Yogis under the influence of illusion can be lured in that possessed body and again tread a course of normal life as others. Then they forget all their previous noble Yogic life and die as a common Yogi squeezed under the normal routine life of birth and death. The highest Sun-life extinguishes like

the last glow of a dying fire. Par-Kaya-Pravesh is meant only to take new experience which by some reason or other, cannot be experienced by the Yogi through his own physical frame which he wants to keep in the highest pure and pious quality-particle arrangements.

Adya Shankaracharya entered the dead physical body of King Amru who died of an accident of falling from a high storey. The body of King Amru was quite intact to be used by Shankaracharya. Shankaracharya again started the stop-watch mechanism of the dead King's body and lived in that body for six months. Shankaracharya then left the King's body and returned to his own physical frame which was kept intact by his devotees elsewhere. No decomposition happened to the deserted body of the Yogi. That deserted body remains as it is for years together but without respiration blood circulation and metabolism. Such high level physical frames without apparent liveliness are called as 'Kalpa Shareer' in Yogic technical terminology. The only thing to be cared for is that the Kalpa body should be kept intact.

Respiration, blood circulation, metabolism and such other faculties of the previous body again continue when the Yogi re-enters his own physical frame. He can recollect all the experiences he has exalted in the new possessive body. These new experiences add to his previous memory, skill and talent. This shows that the faculty of experience, memory, thinking and acceptance of other experiences is the direct work of the Jivatma. Again it may be stressed that these are actual experiences of such Great Yogis.

Par-Kaya-Pravesh Siddhi confirms the theory of Jivatma existence which takes birth and re-births according to his nature of deeds or desires. Par-Kaya-Pravesh Siddhi also gives us the highest knowledge that we are not the physical body only but we also possess the Jivatma. A super stage above the Jivatma is the Omnipresent Atman existence which is all-pervading, omniscient as the Lord himself.

THE LEGEND OF "GEMS"

Santosh Chattopadhyay

The Sun is the father of all planets. In Kurmapurana, it is said that :

Ebomese Mahadeba Debadeba Pita Maha,
Karoti Niyotam Kalam Kalatma Haishyari Tanu
Tasya ye Rashmayo Bipra Saptaloka
Pra-dipka. Tesam Srestha Puna Sapt Rashmayo
Grahayona. Susumno, Harikesascha Bishya-Karma,
Tathaibacha Bisya-sraba, Punaschanna, Samyoobasurata
Par a Arababasuriti Khyata Syaraka Saptakirtita

The summary of these verses is the sun is the creator of the time and soul of human beings. Being the essence of time, He is almighty and has endless power. He is omnipresent, omniscient and omnipotent.

The rays that compose His body, also are endowed with these three qualities. Among the rays, the seven are highest and best of all since they form the matrices of the seven planets. In Kurmapurana, these seven principal rays, are known by the following names—Susumno, Harikesha, Bishyakarma, Bisya-sraba, Samyadbasa, Arbbabasa and Shyarak.

It should be clearly understood that, everything is made of 'rays' and 'radiations', and has its origin in the seven rays of the 'Rainbow'. This 'Rainbow' is transitory in nature, but when it is seen, it is composed of seven brilliant colours known as "VIBGYOR". This name indicates the seven colours such as Violet, Indigo, Blue, Green, Yellow, Orange and Red. These

seven colours of the Rainbow and also the invisible ones do the work of creation, maintenance and destruction of the Universe

These seven rays are known as seven cosmic colours and they are the matrices of the seven planets. So 'Sun' is the condensed form of the colour 'Red' 'Moon' is of orange, 'Jupiter' is of Blue 'Mars' is of Yellow, 'Venus' is of Indigo, 'Mercury' is of Green and the 'Saturn' is of Violet. There are two other invisible planets, 'Rahu' and 'Ketu' with their two cosmic colours such as Ultra-violet and Infra-red.

Like the planets the planetary gems are also the condensations of the seven colours of the Rainbow. Thus 'Ruby' is of red 'Pearl' is of orange 'Coral' is of yellow 'Emerald' is of green 'Diamond' is of indigo 'Yellow Sapphire' is of blue and 'Blue Sapphire' is of violet cosmic colours.

Although these cosmic colours of gems are invisible to our ordinary vision the gems when carefully examined with the help of a triangular and colourless glass prism, the original colours can be observed.

The seven rays of the Rainbow are said to be omnipresent, that is to say they are present everywhere. So, the five great elements such as the earth, water, fire, air and ether also are nothing but condensations of cosmic colours of the Rainbow.

The five Tanmatras such as sight, smell, touch, sound and taste have also their origin in the seven colours of the Rainbow.

The sense organs are also related to the seven colours of the Rainbow. The five primeval vayas such as Prana, Apana, Samana, Udana and Vyana also have their origin in the seven colours.

The seven cosmic colours generally belong to two classes: hot and cold. All male planets (such as Sun, Mars and Jupiter), with their cosmic colours (Red, Yellow and Blue) are hot in nature. On the other hand, all female planets (such as the Moon, Mercury, Venus and Saturn), with their cosmic colours (Orange, Green, Indigo and Violet) are cold in nature.

These seven colours are of the utmost practical value to all mankind and it can be provided both by observation and experiment.

It is said that the Gems are 'the mines of cosmic rays' and they can supply the needed cosmic colour perpetually. They can be used in various ways. The gems can be burnt and turned into ashes and in this form also can be administered to patients.

Next, they may be kept in alcohol for seven days and in the alcohol they then turn into powerful gem medicines.

Further, in another way the cosmic colours of gems can be used for the purpose of distant healing. Dr. Binoytost Bhattacharya said in this connection: 'A silver disc set with the desired gems may be prepared. The size may be three to four inches in diameter. This disc may be fitted to a small electric motor, and switched into action.'

As the motor starts with a speed of say 1300 to 1400 RPM the gems yield their respective colours. Any photograph of a diseased or healthy person kept before the radiating motor will at once receive the "vibrations". He called it the "Tele Therapy".

It is quite a surprising fact that, a diseased person can be cured without medicine, without personal investigation or attention, but only through the rotation of gems on a radiating motor.

Moreover, gems are being used by men from time immemorial. Sometimes they are used for increasing wealth and property. Sometimes for recovering from diseases and avoiding misfortunes.

In ancient times the kings wore gems to protect themselves from powerful enemies.

It has been already said that gems are the "mines of cosmic rays". Each gem has its own characteristic colour and has its own individual function in human body and mind.

1. The Blue Sapphire has the violet colour of cosmic

rays, when viewed through a prism. The planet, connected with this blue sapphire is the powerful Saturn. He rules over the whole of nervous system and his violet cosmic colour satisfies the nerve hunger. Skin diseases also can be cured by this blue sapphire because the colour of human skin is violet.

According to Roland Hunt, violet rays are good for some diseases such as nervous and mental disorders, epilepsy, cramps, leucoderma. So, in these cases, blue sapphire is essential.

The great Astronomer "Sadhan Bhai" said, "The Cosmic rays, through the medium of blue sapphire, rectify the deformity, demotivity and disability of human system and so thereby would, with surprising rapidity, fill up the deficiency as a result of which blue sapphire does benefit to human mind but with miserable reaction to human system, the speed of rectification being too much for human body to tolerate"

2. The 'Diamond' has the 'Indigo' cosmic rays. In our ordinary eyes, Diamond appears 'white' in colour.

'Diamond' is connected with the planet 'Venus'. It is the opinion of the Indian medical books that 'Diamond' contains six tastes.

Indigo rays are good for the following diseases: eye, ears, and nose complaints, facial paralysis, all diseases of Lungs, whooping cough, asthma, bronchial group, phthisis (tuberculosis), dyspepsia, impotency and many forms of Insanity.

Indigo rays received through diamond makes a man distinctive enterprising in inventions, orations and innovations. Steel-blue diamond stabilises the Universal fraternity in human mind. Leaders may acquire great personality with the help of 'One' Rati Steel-Blue diamond.

It may be said that in any type of hopelessness, failure, misfortune or frustration in life, 'One' Rati Steel-Blue Diamond is very effective and works as an useful friend.

3. The Yellow Sapphire has the blue cosmic rays though ordinarily it appears as yellow in colour. This yellow sapp-

hire belongs to the great planet, Jupiter, who controls over the life principle in all human beings.

All empty spaces in the body come under the influence of Jupiter with his blue Cosmic rays. All throat troubles, Typhoid, Epilepsy, Heart diseases, nervous disorder, Insomnia, Painful menstruation, Jaundice can be curable by the help of this yellow sapphire and its blue cosmic rays.

This gem, yellow sapphire, makes a person rich, intelligent and wise. Yellow sapphire always gives money and material prospects. Any obstruction or any type of monetary problem can be solved with the help of 10 Ratis of bright and deep-yellow sapphire.

4. Emerald is a stone which appears as green colour in our ordinary vision as well as through the 'prism' also. The connected fickle planet of it, is Mercury. The deficiency of green hunger of human body can be satisfied with the help of green cosmic colour of Emerald.

Green rays can cure diseases such as heart troubles, cancer, headache, insanity, diarrhoea, hepatitis, jaundice, etc.

The green cosmic ray through the Emerald increases the self-confidence.

In business purpose, the Emerald is essential. To protect from any type of enmity, the Emerald with its green cosmic rays is essential. The students who are very careless and not so studious must be benefited from emerald. To protect from domestic perversion, emerald works like a magic.

5. The coral is red, but has the yellow cosmic colour when it is viewed through the prism. It is connected with the planet 'Mars'.

Yellow cosmic rays through red coral promotes constructive capacity of the vital forces in the human body. The yellow cosmic ray can keep the liver function of human body healthy.

Yellow rays are necessary for recovery from such diseases such as stomach troubles, anaemia, appendices, hernia, indiges-

tion, diabetes, blind piles, eczema, leprosy etc. Yellow rays can also remove some forms of mental depressions.

In the case of late marriage, '12' Ratis of Coral is essential. '14' Ratis Coral is preventive stone to restrain the widowhood. In case of 'Hepatic diseases, '14' Ratis of Oxblood Coral is essential. '9' Ratis coral is an useful stone to recover from infantile liver. Last of all, to protect from any of accident or bleeding, '12' Ratis of Coral is indispensable.

6 'Pearl', is a valuable gem which has orange cosmic colour but ordinarily has white or green colour of its own. The orange colour of the 'Pearl' is connected with the pleasant planet 'Moon'.

Moon has great influences on the human mind. It represents the whole of the human body.

Many diseases can be cured by orange cosmic rays, such as chronic asthma, gout, mental depression or insanity, rheumatism etc.

Cosmic rays through 'Pearl' tranquilises human mind, brain, nerve senses and sentimentality.

In any type of dissatisfaction of mind, body or family prosperity, '12' Ratis of Pearl is infallible remedy.

7 Ruby possesses a red cosmic colour. It is connected with the planet 'Sun', who represents the soul of human body and who is the father of these cosmic colours.

Anaemia, physical debility, blood poison, eye trouble, blood cancer, can be checked by the help of red cosmic rays of Ruby. Ruby improves the vital immunity in the human system.

A man who is honest by his nature but does not have any good friend or company or good circumstances in his life must wear '6' Ratis of Burmese Pigeon-blood colour Ruby for his protection.

A pigeon blood Ruby is essential for an environmental balance and safety of human being. For utter weakness and nervous weakness, 6 Ratis of Burmese Ruby is essential.

8 Besides these above seven principal gems, there are

two other forces of Rahu and Ketu—the two invisible planets. They are forces of darkness. They are very powerful.

The stone Gomed is connected with the invisible planet Rahu. The cosmic colour of Gomed is ultra-violet. Gomed, through the cosmic rays, kills the killer of man and saves mankind from utter destruction.

It is used to cure any type of ulcer and fistula. 12 Ratis of Ceylonese Gomed is essential to protect from deadly accident. It can save any person from misfortune, scandal etc.

Gomed is a very dangerous stone. On the one hand, it is infallible saviour of human being, but on the other, if anybody wears this stone unnecessarily, he must see his extreme destruction.

9. Ketu is also an invisible planet. The gem Cat's eye is connected with this planet Ketu. The cosmic colour of Cat's eye is infrared. It causes many diseases and Cat's eye cure them all.

Environmental maladjustment is definitely rectified by cosmic rays by wearing Cat's eye.

It reforms all incoordination of humanity with the contingent environments. In the case of Speculation or Lottery, the gem Cat's eye gives a miraculous result. "Kanak Khetra Cat's eye" help to give material shape to the business enterprise.

In Ayurveda, the principal seven gems producing the seven rays of the Rainbow, have been used as medicines. Ayurvedic Physicians reduce the 'gems' into their respective 'ashes' or 'Bhasmas' and use them to cure many diseases.

These seven gems with their seven cosmic rays are also related with the 'Tridosas' and Tridosic qualities Vayu, Pitta and Kapha. They consist of three forces positive, negative and neutral.

The positive forces are known by the name 'Kapha' or 'Water'. The negative forces are known by the name 'Pitta' or fire and the neutral force is known as 'Vayu' or 'Air'. These Tridosas with their three forces can produce, preserve and

destroy the forces of diseases.

1. The gem 'Blue Sapphire' with its violet cosmic rays is a neutral force like the blue colour of the Rainbow. According to Ayurveda, violet is a *vayu* force.

2. The gem 'Diamond' with its indigo cosmic colour is a positive force and Ayurvedically is the force of *Kapha*.

3. The 'Yellow Sapphire' with its blue cosmic colour is considered as hot air or *vayu*. It is a neutral force.

4. 'Emerald' with its green cosmic rays is a positive force and Ayurvedically considered as a force of '*Kapha*'.

5. 'Coral' is a negative force with its yellow cosmic rays and Ayurvedically considered as a force of 'fire' or '*Pitta*'.

6. 'The Pearl' with its orange cosmic colour is a positive force and Ayurvedically is a force of '*Kapha*'.

7. Lastly 'Ruby' with its 'Red' cosmic colour is a negative force in character, and Ayurvedically regarded as a fire element or '*Pitta*'.

Moreover, in Ayurveda, the mixtures may be prepared by mixing varied proportions of nine gems—Blue sapphire, Diamond, Yellow sapphire, Emerald, Coral, Pearl, Ruby, Gomed and Cat's eye. This mixture of gems is one of the most powerful remedy and is very useful in extreme cases or incurable diseases.

The disease and the diseased are nothing but the condensations of seven cosmic rays. We are born in these rays, we live in these and die also in these very rays. The different human systems consist of different colours of the cosmic rays.

(1) Both 'Blood' and 'Chyle' systems are under the colour orange. (2) The 'Flesh' system are under the green colour. (3) 'Fat' system is under blue rays, (4) 'Bone' system is under red rays (5) The 'Marrows' are under the yellow rays (6) 'Nervous' systems come under the violet rays and (7) the 'Sperm' system is under the jurisdiction of the cosmic colour indigo.

The seven gems help to recover from all diseases. The seven

Plexii are the seven power centres in the human body, through which the seven cosmic rays work.

In the Hindu Scriptures, the seven plexii are named as (1) Muladhara (2) Savadhithana (3) Manipuram (4) Anahata (5) Vishuddi (6) Ajna (7) Sahasara. All these seven plexii have their individual functional ruling planets and cosmic colours.

So, briefly, it may be said, that the seven plexii are regarded as centres of powers, and in connection with these seven cosmic colours, are prescribed as valuable medicines to the diseases which are connected with these seven plexii.

From the above discussion about the science of gems and their cosmic colours, we may say undoubtedly that, birth and death both are dependent on cosmic rays.

When we are born, our wave length, is violet. As we grow older, our wave length becomes longer and at the last stage, i. e., at the time of our life's end, it becomes 'red' in colour

THE MEDICINAL POWER OF GEMS

Karnidhan Sethia

Stone have been used from very ancient times and is related to the growth of civilisation. The gems said to have been seen in her dream by the mother of Bhagwan Rsav, the founder of Buddhism, before his birth, are listed serially in Santi Chandrika Vrithi of Jambu Deep Pragyantpi. No book in the world is older than the Rgveda where the word 'Ratna' has been used in various Mantras.

There is a vivid description of the merits and demerits of stones in such ancient books as the Ramayana, the Mahabharata, Agni Purana, Garuda Purana, Devi Bhagwat and Atharva Veda etc. and also in Vrihat Samhita by Acarya Varaha Mihir, in 'Bhava Prakash', 'Rasa Ratna Samuccaya' and Ayurveda Prakash. Canakya, the founder of Maurya Empire and also a great politician and statesman has also described elaborately about diamond in his famous book, viz, 'Arthasastra'. The Bible also mentions about various stones : in fact, in the ancient Christian books, viz. the book of Genesis and the Book of Revelation, various precious stones have been named. In other Christian Books, viz., Book of Job E. Zekeib Daniel there is elaborate description of precious stones and it is quite clear that gems were very popular and highly valued in ancient times. Twelve precious stones were set in the plate worn by the High Priest of the Christian & his chest and according to the famous authority in jewels, Michael Vinslern, these were as follows :

(1) Jasper (2) Ruby (3) Topaz (4) Carbuncle (5) Emerald

(6) Agate (7) Diamond (8) Amethy (9) Onyx (10) Zircon (11) Sapphire (Laplsuzub) (12) Beryl (Peridot).

Another English writer (Mev Wilson) has published a picture of this plate in his book 'Gems', where the gems are set as follows :

Smargdus Lini	Carbucle Inda	Sapphires—5 Zabulon
Topazins—2	Amethgitus—9	Iafhis —6
Simeon	Asfar	Itachar
Sndius—1	Chryfolitus—10	Lincurius 7
Raben	Nepthalim
Beryllus	Onychinus—11	Achates—1
Benjamin	Joseph	Gad

Shri P. N. Shernon, a famous scholar and mathematician has variously described about gems in his book 'Gems' and their occult powers. In my own book 'Tantra Vidya (published in February, 1982) I have discussed elaborately the medical and astrological gems and also the method of using them for many material gains, viz, pacification of the planets, acquiring wealth and destruction of one's enemies etc. The method of how to charge the gem with more power by the aid of Tantrik Mantra has also been fully explained in the same book. Here, however, I shall discuss only the Divine power of gems and also how various diseases can be cured by their use.

That Gems possess unique Divine power has been believed from ancient times when these were not used for adornment only but with a view to warding off diseases and other calamities and in such cases, these were worn in amulets. People believed that the wearing of gems helped in warding off not only calamities but also diseases. Different colours have different effects. The colour of the planets and their wave lengths decide the effect of gems on us. The gems are prescribed in accordance with the colour that a planet emits. The rays enter into the human body and strengthen their effect by their vibrations. A gem acts like a filter and lets in rays as

the need may be. If such rays are entering whose vibration is not useful for the body, then the prescribed gem collects them and thus it saves the body from any bad effect. In this way gems of different colours have different effects and such has been the belief about them from ancient times. The different colours of all visible things possess a peculiar quality and effect. Gems are very effective in respect of physical fitness on account of their colour being in a most concentrated state which will draw towards itself only those atoms that are beneficial to the human body. The colour treatment is governed by this very theory in the light of which I shall discuss below about the peculiar effects of different gems.

RUBY :

It is believed that it destroys poison, saves from plague, delivers from misfortune, disallows evil thought, removes fear of ghosts, grants wealth and happiness, gives self-reliance, patience and fearlessness and noble ambition. In case of an impending calamity its colour changes.

PEARL :

It helps in case of phthisis, typhoid, blood pressure, heart diseases and asthma. Its powder prolongs life and is very invigourative, it is sweet in taste, cool in effect, so as to calm the body or the mind.

It is very helpful to the lovers. Gift of pearls at the time of marriage is regarded as very auspicious. The goddess of wealth showers her grace on the wearer of a yellow coloured pearl. A red-coloured pearl enriches intelligence and a white-coloured one gives fame and destroys evils. A blue coloured pearl also helps in matter of fame.

CORAL :

It is useful in leprosy, cough, indigestion, fever, jaundice and urinary diseases. In its powder form it removes cough and other diseases caused by acidity. The Greeks used to hang

small corals on the cradles of babies to save them from all evil forces. It is believed that coral protects from hurricanes, lightning, fire and even from a sinking ship. It protects babies from evil eyes and so it had always been given much importance. It helps in leading a happy conjugal life, enhances courage and destroys enemies ; Paracelus, a writer in ancient Greece, opines that wearing of coral beads around the neck as a mini garland protects one from epileptic fits, sorcery and poison. Sir Huge Plot also observed an extraordinary quality in coral that its colour grows yellowish in case of an impending sickness, and regains its original colour on recovery. Pliny also believes that the wearing of coral garlands by the children was in vogue only for their safety from all sorts of evils and dangers.

EMERALD :

Effective in vomiting tendency, asthma, indigestion, piles, blood and urinary diseases, head disease and jaundice. Its powder increases digestion and cures acidity. The Greek Scholar Psellus wrote in the ninth century that the use of emerald powder probably mixed with water can cure one from such a fearful disease as leprosy. It has been the belief among the orientals that a serpent becomes blind as soon as its eyes meet an emerald. Pliny writes that tired eyes fixed on an emerald feel much relieved. Its wearer grows soft at heart, sympathetic and liberal. Its gift by a lover to his beloved is considered very auspicious. The Greek Kings took wine in cups of emerald since a poisoned wine will quickly change its colour in the cup.

TOPAZ :

It helps in indigestion, leprosy, jaundice, cough, respiratory trouble and piles. Its powder is helpful in case of vomiting tendency and strengthens red corpuscles. It strengthens friendly and conjugal bonds and saves from immoral ways. It promotes health, wealth, knowledge, longevity and fame, and

also a long lineage. In case of any obstacle in the settlement of a marriage, it is very helpful in getting suitable bridegroom. The Vedas call it a fortune giver. It is very helpful to people with high political ambition and an aspiration for a victory in election. The Egyptians used it in case of eye disease. It helps also in a painless delivery.

DIAMONDS :

Pthysis, restlessness, diabetes, fistula, piles, anaemia, swelling and other urinary and kidney diseases. It should never be taken in the form of powder. Its processed powder enervates and prolongs life. It eradicates indebility. It was used as an amulet during war, removes fear, grants patience, gentility and holiness. It protects from ghosts, goblins, serpents, fire, thieves, decoits and enemies. Its wearer grows in intelligence and gains peace, happiness and courage. Wearing of reddish or yellowish diamonds is very helpful to politically ambitious people or Kings and Monarchs. Some diamonds however, have proved to be very inauspicious for their owner.

SAPPHIRE :

In rheumatism, gout, stomach-ache, nervous debility, insanity, hysterics, epilepsy, typhoid, its powder is taken with honey, cream, ginger or betel juice.

The Greeks believed that it keeps ladies quite moral and chaste, and wards off fear of ghosts and goblins. Saint Jerome believed that it saves from being imprisoned during a war, and also makes peace possible. It is lucky for lovers and grants wealth and pleasure. If it suits some one it may help him in tiding over all miseries and misfortunes and in gaining health, wealth, fame, longevity and a long heritage. It may have just the opposite effect for a wearer of sinful thought who may even be ruined completely.

ZIRCON :

It causes stomach ache, skin disease and piles. Its powder is

prepared by pounding it with water, rose water or veda-musk:

A good-looking zircon causes nervousness in one's strongest enemy who becomes hesitant to face him. It is useful for health, wealth and grandeur. It ward off fear from ghosts.

CAT'S EYE :

Helpful in case of acidity and cough, eye disease and taken as powder it gives vigour, long and healthy life and suppresses piles and asthmatic troubles. Its wearer gains wealth, recovers lost property, gets progeny and leads a happy family life. It gives valour and victory over enemy and dispels ghosts. It is unique in the sense that it alone can save from all misfortunes and miseries. Moshalas believes that it is very lucky for gambling in life. It gives money but also saves from demoralisation.

AMBER :

It is useful in diseases like cough, wind, delirium, deafness, cold appendicitis, anaemia, tooth decay and also other stomach diseases. In fact, it destroys the evil effects of an imbalance in cough, wind or acidity in the body. It is anti-rheumatic and anti-epidemic. The Turks believe that if amber is set in the pipe of a Hooka, it so decontaminates it that many people may use the pipe but without any danger of any infection to any one of them.

The children using it around their neck are saved from sorcery and ghosts. It is helpful for painless and quick teaching of children. It saves from insanity if used as powder amulet around the neck. Rev C. W. King finds it to be very effective medicine for ring worm. Pliny says that ladies in ancient times used it in their neckless and believed that it protects from Goitre.

AGATE :

Useful in liver or kidney diseases, haemorrhage, and stone eye disease. Its powder taken in wine in the event of snake bite saves

life ; taken with apple juice, it may save one from insanity. By keeping it in one's mouth one may saved from sure stoke. It strengthens heart and protects from gout, and rheumatic troubles. It saves from nightmares and insomnia. The Romans believed that tied to the right arm it helps in receiving divine grace and tied to the ploughing bullock it increases crop yield ; and tied with hair of lioness to one's neck, it earns royal favour and respect everywhere. It is helpful to the lovers and protects from betryal by friends. Pliney believed that typhoon can be stopped by burning agates. Camillo Leonardo thought that burning of agate stops lightning and tornado. The wearer gains courage and success, recovers lost or hidden wealth.

OPAL :

It is good only if it retains its lustre when used but evil if it loses the same. Its unique quality is that it changes its lustre according to the changing moods of the wearer. A happy man will find its colour red, but an angry one, green. In the fourteenth century it was considered good for eye disease as it is believed that it enhances eyesight. It is still believed in India that rubbing it over eye-brows sharpens memory and removes mental troubles. The ancient reeks found it useful in pretelling events and also in getting divine insight provided it is used for unselfish ends. Its ill use may beget evil for lovers. It fulfils hope if it is used when it is reddish although a few think just the opposite. It enables and creates love for God among the devotees and renunciation among the householders. In 1874, this jewel proved most unlucky for the Spanish Emperor Elphenzo XII but very lucky for Victoria, the British Queen.

AMETHYST :

The Egyptians used it as an amulet in war, as they believed that it not only helps achieve success in war but also protects

from injury and betrayal. Pliny says that inscribed with pictures of the sun and moon, it saves from sorcery and awards royal favour and favourable judgement in any case. Camillus Leonardo finds it helpful in suppressing evil desire, balancing sexual urge, and relieving one-self from the clutches of wine. The ancient Hindus believed that it gives divine vision to foresee future, and immunity against poison. It also gives wealth and intelligence and safety from lightning and hurricanes, dispels hatred, imaginary fear, malice and grants safety from theft and accident in journey, from plague and other contaminous or epidemic diseases. The Germans used it in their rings for getting a wife from a noble family of high moral sense. A married couple may wear it for a very happy life. It also helps in suppressing evil emotions and gaining contentment. It invigorates the mind when taken as powder and enriches intelligence and grants safety from undue attachment and demoralisation. The Roman ladies wore it for stable love. The Greeks believed that wine loses its intoxicity if taken in a cup of amethyst. The Germans used this for safety against theft. It changes its colour during the wearers sickness or when any poison is brought nearer to it.

ACQUAMARINE

If a bridegroom presents it to his bride, life is led zestfully, and very happy thereafter. It protects passengers on sea voyage.

CORNELIAN

It helps in getting wealth and long life. Those who suffer from fever at night should wear it around their neck. Prophet Mohammed used this and he held that its wearer shall always succeed. The tribes used it as an anti-dote to sorcery and plague. Marbodius thought that its wearer shall always win over anger, and hatred and be saved from evil habits, blood diseases and piles. Marcellus Empiricus advised its use as an armour against pleurisy. The Spanish used this for encourage-

ment and enrichment of Voice at the time of delivering a lecture. The Chinese used this as an anti-dote to stomach disease. It most prominently ensures happy conjugal life. The Greek ladies used this in their jewellery for protection against gout and other rheumatic and artery diseases.

CHRYSOLEITE :

It is good for purification of mind and moods and protection from ghosts and bad dreams. It grants divine power and wisdom to write poetry.

GARNET :

It yields determination and holy conduct and protection from ill fame and is conducive to business and mental peace. As a gift from a friend it enriches friendship. It forewarns of an impending stroke of misfortune by changing its colour. It contributes to a healthy and joyful life and ensures safety during any journey.

BLOOD STONE .

The ancient Greeks and Romans believed that it helps in getting honour and dignity together with strong will power, and in protecting from the poison of scorpion or snake. An athlete achieves success. In the middle ages, people wore it for a prosperous harvest and welfare of cattle. In our age the belief is that its wearer gets extra courage and intelligence and never loses heart, and also that it saves from drowning and awards prosperity in business. Its use by ladies is considered very inauspicious.

1. Its powder is worn after mixing it with honey or yellow of the egg, to cure bubo, haemorrhage and cancer.
2. It cures nose-bleeding for all times if this egg-shaped jewel is worn in a locket.
3. Soaked in water if it is placed on a wound it stops bleeding.

TORQUISE :

It changes its colour in different seasons. If its colour in the morning is blue, the day will remain bright. Mostly it is used in amulet or armour. Famous hunters used this in their arrows for achieving success. It removes hatred and ensures reliable friendship. It saves a man from future calamities. It is effective only when it is presented as a gift. It keeps a man healthy. Its colour yellows as soon as its wearer is sick but regains its colour on his recovery. It loses colour when a man dies but recaptures it when another healthy man uses it. It is good for lovers and riders. It serves as an armour during a hazardous journey.

MOON STONE :

It invigourates mind, awards success in love, saves from accident in an ocean and elsewhere (but not in air). If kept in mouth it helps in the selection of good works from bad, because only which is good will haunt the mind but the bad will be totally forgotten. The jewel may therefore be called gifted with divine power.

CRYSTAL :

It has been the belief from ancient time that a man can see his future in the globe in the centre of this jewel. Its reflected rays of the sun cure intestinal diseases.

SARDONYSE :

It makes married life quite happy, saves from plague and poisonous insects, relieves labour pains ; secures gainful friendship ; ensures happy marriage and success in legal matters , deters from immoral ways. This was used by the Egyptians 4000 years ago in amulets in their neckleces as they believed that inscribed with the image of Mangal, it makes a man brave and fearless. It is seen in the Chinese history that any person other than the King could use it on pain of death.

CRYSPO PRASE :

Ancient history records that Alexander used it as an armour. It saves from nightmares, dishonour and greed. It gives dignity, contentment, and power of speech. A criminal may save himself from death sentence if he keeps it in his mouth. It has miraculous effect in gouts and rheumatism.

PERIDOT :

The ancient Romans and also people in the middle age used it for safety from sorcery. Even today if it is worn in the neck or on the arm, it moves a man fearless. Edward the Seventh of Britain used it as an amulet.

TOURMALINE :

It sharpens intellect and enhances knowledge, makes one fearless and peaceful and saves from quarrels and worries. It forewarns of an accident in a dream. It has proved to very lucky to film stars and artists and writers. It is always auspicious and helpful in any type of misfortune in the world. Green tourmaline is good for children weak in mind or suffering from any other mental infirmity. A man feeling bereft and besieged by difficulties should use pink-coloured tourmaline. If it is kept in a silk cloth and rubbed slowly on the cheek of a patient it gives much relief and also sound sleep. It is very auspicious for man with their sun in zodiac.

FADE :

The Chinese people hold it in great esteem. Wanchong of the seventh century considers it effective in nine ways : it quenches thirst, enriches speech, removes tiredness, prolongs life, removes kidney diseases, and disallows quick decomposition of the body after death. If it is taken as powder with water, it cures internal diseases. The Asians think that it saves from accident and sorcery. The Greeks and Romans used it to prevent eye disease and epilepsy. Sir Walter Raleigh and

Humboldt said that the Americans in the middle ages used it to cure stone and other kidney and urinary diseases.

LAPIS LAZULI :

This is mainly used for prevention of epilepsy, lever, blood and skin diseases. Worn as a garland it gives courage and removes anxiety. It gives dignity, honour and success. Children using its beads threaded in silver or gold wires enjoy sound health and safety from sorceric effects.

MORGANITE :

The Romans believed it to be useful in stomach, lever, jaw and mouth deseases. In the middle ages it was used as an anti-poison and considered to be possessed of divine, magical and mysterious powers. In our age it is good for getting sharp intellect, honour and success and protects from dishonour and denigration. It is helpful to sailors as it saves from accident. It is auspicious for a married couple. It also helps in discovering covered treasures either under the ground or sea

CARBUNCLE :

It differs from a garnet in so far as it is round whereas the latter is oval. It shines in the dark and a man gifted with divine power can see a strange light around it. Camillus Leonardo says that this jewel saves from infections diseases and extravagant habits and enhances dignity and honour. In the middle ages people believed that it saves from plague, worries and evil tendencies and also increases sexual power ; and that it checks enmity to develop among friends and gives success in all works. Worn around the neck, it saves from stomach and neck diseases. Plincy says that red-coloured carbuncle is male and light-coloured one is female. Any infection changes its colour which grows dim. If its colour continues to grow dim, it is warning that death is approaching. It ensures safety during a journey.

LOADSTONE :

The Muslims highly regard it and believe that used in an amulet it saves from ghosts. The ancient sailors used it as a safety measure against accident and to ascertain the direction at night. It is anti-rheumatic. The Indians believe it to be auspicious for a married couple if both wear it.

BLACK ONYX :

This is mainly for the sanyasins and ascetics. It suppresses sexual hunger and increases spiritual power. It saves from epileptic fits. It is very inauspicious for one whose saturn has been unfavourable from his birth

PERIDOT :

It increases wealth and grants progeny and a happy conjugal life. If wine is taken in cup made of it, old age comes late. Ladies wearing it keep tight breasts. It saves from the effect of poisonous bites. When the moon is in Mina rashis, it should be used with the inscription of the image of a horse to cure insanity. It cures epilepsy if it is worn as a garland with its beads of the colour of eagle's feather.

JET :

It dispels evil thoughts from the mind and saves from nightmares.

JACYNTH :

Set in gold its use is very protective. It increases intellectual power and produces sound sleep and happy frame of mind.

JASPER :

It grants forbearance and determination.

GAIN REAL BASIC KNOWLEDGE

Shyam Sunder Shukla

The very first shloka of Mundaka Upanishad tells us that Brahma, the first among the gods, imparted the knowledge of Brahman, which is the basis of all knowledge to his eldest son Atharva :

Atharvane yam Pravadet Brahma
Atharvo Tam purovacangire Brahmanidyam
Sa Bharadvajaya satyavahaya Prah
Bharadvajoangirase Paravaram

This basic knowledge or the knowledge of all knowledges was successively transmitted by Atharva to Angir, by Angir to Satyavaha and by Satyavaha to Angiras. The Upanishads record that so far no house-holder had shown any inquisitiveness for the basic knowledge except one Shaunak who approached Angiras and duly prayed "what is that by knowing which all this becomes known ?"

Two things are clear from the above that this basic knowledge has been present in this creation from its very start , and that this basic knowledge had remained undiscussed by and unknown to householders who had not felt any urge or qualified themselves for acquiring it . It was but natural, because this knowledge demanded total dedication, which meant detachment from other worldly ties which a householder could not afford as it would have resulted in economic hardship to himself and his family. This knowledge was, therefore, the monopoly of ascetics and sages who had renounced life and

opted to live in the forest and earn their livelihood by begging.

Shaunak must have had a profound knowledge of all the other sciences which obviously could not set at rest his craving for knowing something more precious. This must have created in him a bewildering dizziness because no knowledge satisfied him completely. He grew restless to gain such knowledge as could give him complete satisfaction and end his restlessness.

Shaunak was a popular householder, signifying that he was an affluent man and suffered from no material want. Economic security must have given him ample time to acquire knowledge of the sciences, more so of all the Vedas, failing which he would not have been found worthy by Angiras of receiving the knowledge which covers all other knowledges as per the following shloka :

Kriya vantah srotriya brahmanista
Svayam juhvat ekarsī sradhhayantah
Tesamevaitam brahmavidyam vadet
Sirovratam vidhi vadyaistu cinnam

(Mundaka III, 2.10)

To them alone should one expound this knowledge of Brahman who are engaged in the practice of disciplines, versed in the Vedas, and devoted to Brahma, who personally sacrifice to the fire called Ekarsī with faith, and by whom has been duly accomplished the vow of holding fire on the head.

And again

Tade tatsatyamrisirangira Purovac naitadacirna-vratoadhite

(Mundaka III, 2.2)

The seer Angiras spoke of this truth in days of yore. One that has not fulfilled the vow does not read this

Angiras imparted this knowledge of Brahman to Shaunak and so there can hardly be any doubt that Shaunak had "fulfilled the vow". Angiras must have been satisfied that Shaunak

was a worthy recipient of this basic knowledge.

In his reply to Shaunak's greatest question of all time, viz, "What is that by knowing which all this becomes known?"

Angiras gave the answer :

"There are two kinds of knowledge to be acquired, the higher and the lower, according to tradition."

Para Vidya is higher knowledge because it creates in us an insight to realise the highest, the Immutable. Apra Vidya comprises the knowledge of Rig Veda, Yajur Veda, Sama Veda and Atharva Veda, the science of pronunciation, etc., the code of rituals, grammar, etymology and astrology. Apra, therefore, means all the sciences dealing with matter in any form, while Para deals with only one supreme science which is the mother of all sciences because the knowledge obtained through it leads to the attainment of Immortality or merger with the Absolute Self, whereby all our desires and cravings end and we are left to taste the eternal bliss of desirelessness, of being absolutely emancipated. The importance of this higher knowledge (Para Vidya) lies in the fact that by it the wise realise that which is imperceptible and incapable of being grasped which is without source, feature, eyes and ears, which has neither hands nor feet; which is eternal, multiformed, all-pervasive, extremely subtle and undiminishing and which is the source of all. The universe, in fact, emerges from the Immutable which is to be realised. He is omniscient and from Him evolves this Brahman :

Yattadresyamragyam gotramavarna

macakshuhsrotram tadpanipadam

Nityam vibhum sarvagatam susuksham

Tadavyam yadbhutyonim Paripasyanti dheerah

(Mundaka 1.1.6)

Yah sarvagayah sarva vidyasya gyan mayam tapah

Tasmadetadbrahmanam rupamannam ca jayate

(Mundaka 11. 9)

The Upanishads say that they are indeed fools who believe the rites inculcated by the Vedas to be the highest, because they are ignorant of the other higher things which leads to liberation. Such men no doubt reach the heights of heaven to enjoy the fruits of their good actions, but only for some limited period after which they have again to enter this world as an inferior one. Besides its literal meaning, the above holds good in the case of the other modern sciences also which solve only some riddle of matter or of the universe. But then, do any of those claim to know anything so supreme as all these riddles or the riddles of this total life are perfectly solved, allowing us the deepest breath of satisfaction, of having achieved something beyond which nothing remains to be achieved, of having realised something beyond which nothing more is left to be realised? These other sciences may give us utmost comfort, pleasures and amazing knowledge, but they are unable to draw us near to Immortality without which the danger of losing life and comforts and the great fear of death can never be eliminated. Fear is a gruelling sorrow and we can never overcome it.

All the strifes and struggles of men, guided by the light of these sciences, yield detectable results which are at best ephemeral and illusory and can never put an end to their yearning for more. If a perpetual want is assured then eternal sorrow, fear and unshakable bondage are also equally ensured. The products of lower knowledge or of other sciences can heap physical comforts and pleasures, but are those steeped in such pleasures satisfied that all their wants have been met and that they desire nothing more? The fact is that those steeped in pleasures are always afraid of losing them and even while enjoying them feel that in spite of everything, their joy is not all, because it varies in degrees which again are innumerable. Joy without break may be called bliss. These degrees, being relative, alternate between joy and sorrow, between the pleasure of being at par and moving ahead, and the misery of

still lagging far behind. To submit to continue revolving in their monotonous orbit is nescience ; to be impatient to get out of their rut is science, because in this impatience lies the promise and taste of getting out of the rut. If, therefore, we allow joy and sorrow to continue lording over us and binding our lives, we must remain their slaves and we can never put ourselves on the road leading to such state of existence where continuous bliss is assured without the fear of its disappearance. Until such an assuring state of continuous bliss is reached, no man can be called a "scientist" that is to say, the knower of all sciences, the knower of knowledge, the wise, the liberated.

Wisdom consists in polling all our intelligence and aiming solely at attaining liberation from the orbit of duality to merge into the degreeless Immutable. The first thing is the aspiration for it. The study of the Vedas creates an aspiration for it along with an assurance of vigour, intelligence and light for guidance to trek on the right path which is narrow and sharp like a razor's edge. What is liberation ? The answer to this cannot be abruptly given without first understanding that we are actually in bondage and need freedom from it. What is this bondage and how has it fallen to our lot ? The process of bondage may be discovered in Aitaraya Upanishad :

(Om) Atma vaidamek evagra asit

Nanyat Kincanmisat sa ikshat lokannu srija iti

"In the beginning this was but that Absolute self alone
There was nothing else whatever that was wicked. He thought
Let me create the worlds".

(Aitaraya I, 1. 1.)

The unbound and perfectly free Absolute self draws a boundary around Himself in the forms of the world He created and this was the first step to that bondage from which we seek liberation. These worlds formed the prison houses for individual souls. In the second step :

Sa iksatame nu loka lokpatannu srija ita.

Soadbhya eva purusam samudhrityamurchaya.

He thought these then are the worlds; let me create the protectors of the worlds (viz., Ambhas, marici, mara, apah).

Having gathered a lump of the human form from water, He gave shape to it. This human form was virat and the creators and protectors were the gods, viz., Fire, Smell, Vayu, the Sun, the directors, the Moon, Death, Water, etc. These gods entered their respective abodes already created in the form of the senses of 'man' (or virat), saying "this one is well-formed; man indeed is a creation of God Himself". They had sought such an abode for their stay where they could eat food, as the Absolute had already subjected virat to hunger and thirst. When, however, He created food from water, food turned back and tried to run away. He wanted to take it through one of the senses but failed. At last He could take it up with Apana. Apana itself cannot be without Him, so He entered through Vidriti, the farthest point where the parting of hair occurs. Having entered there, thus, He realised this very purusha as Brahman, the most pervasive, and said to Himself: "I have realised this." As he did not perceive any difference, He identified Himself with the "circumscribed soul" and was convinced that it is fully realised". We find from the above that all the gods thus created were subject to hunger though not the Supreme Brahman of the Vedas. This lower Brahman (Hiranyagarbha) has its gross manifestations in "Virat" both of which are only the conditioned or the limited states of the supreme self. They, therefore, belong to the phenomenal world and the Karmas enjoined by the Vedas may result only in our merger in this god which above can keep us within the worldly state itself and never liberate or help us merge in the Absolute. The supreme reality or the Absolute Self is not bound by any limitation and is also beyond all names, forms and actions. Our merger in the gods does not

transport us beyond the limits of creation which is, in any case, mortal. Being still within the boundaries of Hiranyagarbha, we are yet in bondage of desire and death.

So we can distinctly see the two facets of self viz, the conditioned and the unconditioned. The conditioned is the individual or the particular soul, and the unconditioned is the general soul or the Absolute Self which are both fundamentally one and the same. The difference is just like water and its foam which is but a form of water yet bears also a different name and this creates the illusion of its being different from water, its parent. The Conditioned Brahman is lower and the unconditioned Brahman is higher. Heaven is the other name of the conditioned Brahman. Heaven is the ultimate reward of those who resort to Karmas enjoined by the Vedas. Here Karmas mean Agnihotra, etc. Those are really ignorant people who get elated with the idea, "this is (the cause of) bliss" and undergo old age and death over again. They are blind led by the blind. This is so because the eighteen constituents of sacrifice are fragile and therefore perishable. The knowledge of Hiranyagarbha is the knowledge of only the manifestation of the Absolute and not the Absolute itself. The Absolute Self was no doubt without body or any of the senses, but still could think of creating this world because it is omniscient as supported by the mantra "without hands and feet He grasps and goes".

Mundaka Upanishad says :

From him who is omniscient in general and all knowing in detail and whose austerity is considered by knowledge, evolves this (derivative) Brahman, name, colour and form.

Our noblest and most covetable aim of life should, therefore, be to acquire that knowledge of the unity of the self which yields non-duality and so Immortality. The vision of duality packs us with ignorance and we have to get over it to see the supreme Lord the Immutable, or the Absolute self existing in

all beings.

Para Vidya is that instrument of higher knowledge by which the wise realise the supreme Lord who is the source of all : The absolute Self is the vital force. When this is realised, the sense of duality disappears and we are possessed of the feeling and knowledge of non-duality, of "Ekohan vdvitiyo Nasti", "Sahamasmi", "Asham Brahmasmi" (I am one without the second, I am He, I am Brahman). Soon realising this truth, we are merged or dissolved in the supreme Lord to be with Him or become He in all respects. This transports us into the unlimited blissful space of Liberation of Immortality.

Yada pasyah pasyate rukmavarnam
Kartamesam purusam brhmayonim
Tada vidvan punyapape vidhuya
Mranganah Paramain samyamopaiti

"When the seer sees the Purusha—the golden hued, creator, Lord, and the source of the inferior Brahman, then the illumined one completely shakes off both virtue and vice, becomes taintless, and attains absolute equality". The first lesson in Para Vidya starts with a recommendation to the disciple that "he should ever perform Karmas (Agni-homa-sacrifices) discovered by the wise in the mantras with desire for true results". The performance of these Karmas will welcome him to heaven. But then, these Karmas are perishable on account of their fragility ; therefore, the preceptor warns, lest the disciple gets elated with the idea : "This is the cause of bliss and think that he has achieved all that was achievable". These Karmas will still keep him within the folds of old age and death. The seer, therefore, strictly warns him to abstain from thinking "I have attained the fullest achievement".

Thus, it is considered a great folly to attach the highest importance to the rites inculcated by the Vedas, because in that case one will fail to understand the other one that leads to liberation. These rites will certainly help reach heaven where

pleasures can be had in plenty, but when the fruits of the Karmas are fully enjoyed and completely consumed, the journey downward to this world or some other inferior one will again start. The most significant thing is that while on the one hand the Upanishads recommend performing the sacrifices (Karmas) enjoined by the Vedas ; on the other they condemn them. It should be realised that they were not recommended without the most serious thought. Performance of good actions has been recommended to start practising to live in the odorous atmosphere of virtuous action to purify our exterior and interior self. Besides, the condition is that the performer of actions should desire to achieve true results only. This seeking may have to continue for many lives before fulfilment and this long period has to be devoted whole-heartedly remaining alert, lest the seeking should diminish or run on wrong and untrue ruts, leading to some other track running towards a different or undesirable destination. Mandukya Karika says

“One should wake up the mind merged in deep sleep, one should bring the dispersed mind into tranquility again, one should know when the mind is tinged with desire (and is in a state of latency) one should not disturb the mind established in equipoise”

When we have thus mediated and acted for long and are well established in the knowledge that the Karmas are futile for the attainment of higher knowledge, we should approach a teacher. Care must be taken to see that the teacher approached is one whose “heart is calm and whose outer organs are under control”.

The truth of karma is only relative and therefore it is the subject matter of Apra Vidya (lower knowledge and not real knowledge) it being still within the domain of ignorance. The subject matter of Para Vidya (higher knowledge) is the truth of supreme reality, the purusha, who alone is all this. The knot of ignorance is cut asunder by the knowledge of this supreme purusha existing in the heart.

From the above, we get an answer to the question that was posed by Shaunak "O adorable Sir, which is that thing which, having known all this, becomes known?" When one knows the Purusha, one also knows the truth "I indeed am all this". But this has to be known here in this life so as to destroy the knot of ignorance and also the tendencies and impressions created by ignorance. So let us awake, arise and stop not till the goal is reached, so let us know that self alone that is one without a second and give up all other things. This is the bridge leading to immortality.

Higher knowledge is that knowledge of the Immutable which is imparted by the Upanishads considered as revealed knowledge and not merely the assemblage of words found in them. The mastery of words does not make it possible to realise the Immutable for which some other measures like approaching a teacher and also being fully detached are necessary. All the worlds are the effects of Karma and therefore impermanent. All the effects of action are produced, acquired, purified or modified and this being so, no Karma can lead us to our objective of liberation. If therefore, we seek liberation or in other words, the eternal, immortal, fearless, unchanging, unmoving, absolute and not its opposite we should start practising detachment from the impermanent objective in the light of the following instructions of the Upanishads.

Parikṣya lokaṁ karmacitaṁ Brahmaṇo
Nirveda mayannastya kritāḥ kṛtēn
Tadvigyanāth sa gurumevabhigacheta
Samitpanih srotriyam Brahmanistam

A Brahman should resort to renunciation after examining the worlds, acquired through Karma, with the help of this maxim. "There is nothing (here) that is not the result of Karma, so what is the need of (Performing) Karmas?" For knowing that reality, he should go, with sacrificial faggots in hand, to a teacher versed in the Vedas and absorbed in Brahman.

However, the Purusha is incomprehensible through the eye, speech or any of the senses, and austerity or Karma. The only means to succeed in our aim is to purify the mind through the favourableness of the intellect and then meditate on that indivisible self. It is through such meditation that this subtle self reveals itself distinctly in a purified mind and is realised through that intelligence which is pervasive of the total mind. Immediately upon such realisation, the man of pure mind wins all that he wishes for. It is also a great means of prosperity and therefore those who are actually keen to be prosperous should worship the knower of the self.

How to purify the mind? Those who have fully comprehended the entity presented by Vedantic knowledge and who strive hard with the help of the Yoga of monasticism become pure in mind. Monastic yoga implies renunciation of all activities and remaining steadfast in Brahman alone.

The study of the Vedas and other scriptures has been suggested to invigorate the memory by constant association with the most ennobling and blissful thoughts about reality, because the Upanishads say that we get our memory in accordance with the kind of thought-impression we have. Unless our memory is thus invigorated, it will not be possible to ascertain about self.

When a rope is ascertained to be nothing but the rope, so also is the ascertainment about self (Mandukya Karika)

But then this Purusha or self has been ascertained in different ways and forms. The Lokayat materialists believe this reality to be in four elements viz., earth, water, fire and air, the Sankhyas in the three constituents of Prakriti, viz. Satva, Rajas, and Tamas and in the self not as an enjoyer but as an agent of work, or in the 25 principles, viz., Purusha (the conscious individual soul), Pradhana or Prakriti (Nature), Mahat (intelligence), Ahankara (egoism) the five subtle elements, five senses of perception, five subtle elements, five senses of perception, five organs of action, fire, sense, objects and mind. The

Shaivites believe in the self, ignorance and Shiva as the source of the world ; the Vedic scholars in the Vedas ; the followers of Bandhyana in sacrifices (Agnihotra) ; the subtle-loyalists in the reality of the subtle, the gross loyalists in that of the gross , the astrologers in time, the directionists in the directions ; the adorers of God in the forms of God ; the Nihilists in theories ; the knowers of the universe in the 14 worlds ; the psychologists in the mind , one class of Buddhists in intelligence and the other class of Buddhists in the subjective ideas without corresponding external things , the Mimamsakas in virtue and vice , Patanjali in the above 25 principles and God ; the Pasupatas in the above 25 with five more viz . Raga (attachment), Avidya (ignorance), Niyati (fate), Kalakata (division of time) and Maya (cosmic illusion), some believe in pleasures, some in the Ashramas , the grammarians in the words with genders , some in Para and Apra Brahma , some in creation , some in dissolution , and some in subsistence . All these ideas are speculative and imaginative on the self . A teacher may lead the disciple by any way, but the result may be equally benign . This long list of different views and conceptions of the same reality need not puzzle us because Sankaracharya gives the following answer in his commentary :

There is no defect, for duality is superimposed on the self through ignorance just as a snake is on a rope. All such conceptions as I am happy, miserable, ignorant, born dead, worn out, embodied , I see , I am manifest and unmanifest, agent and enjoyer of fruits, related and unrelated, emancipated and old and I am this and these are mine, are superimposed on the self. The self permeates all these ideas for it is invariably present in all of them just as a rope looks in all its different (illusory) appearances as a snake, a line of water, etc. Such being the case, the knowledge of the nature of the substantive (self) has not to be generated by scriptures since it is self-established. The scriptures are meant for proving something that is not already known, for should they restate something

that is not already known they will lose their validity, since the self is not established in its own nature owing to the obstacle of such attributes as happiness that are superimposed by ignorance and are imagined. Such texts of the scriptures as 'Not this', 'Not gross', etc., aim at removing from the self, the ideas of happiness and the rest, because the scriptures say: "The validity of the scriptures is derived from their negation of positive qualities from the self".

The idea of the above is this "Though words may not have any positive meaning with regard to Brahman, the validity of the scriptures is well established. for the words that are associated with negation and are well known as denoting the absence of these qualities, eliminate all duality from the self"

Mandukya Karika therefore says

"This self is imagined to be the unreal things, and also to be non-dual and these perceived things are also imagined on the non-dual self. Therefore non-duality is suspicious"

The difference of one thing from another or diversity is inauspicious. The supreme self is not different in substance. The snake revealed as a rope has no existence. Duality being unreal is hence non-existent.

Separate existence of things from one another or from the Supreme self is not possible. The purpose is that non-duality is auspicious on account of its being free from the causes of evil.

This self is not within the range of mere imagination, but can be seen by contemplative people, versed in the Vedas and unaffected by desire, fear and anger. The practice of these leads to the attainments of the non-dual. Such a man is a ritualless mendicant depending on circumstances and having only the body and soul as his support. He identifies himself with reality, delights in reality and remains undeviated from reality in order to be fully conscious and sees His own self with only the most resplendent vividness and exclaims, "I am Brah-

man". The enlightened man views equally a dog or an outcaste. He sees who sees the supreme existing equally in all beings" (Gita).

The duality starts with the illusion that "I was born" But birth is an illusion just as the form of space confined within jars. The individualised form of the self, being an illusion, the question of beginning and end does not arise. Ignorance makes it possible to perceive variety of actions on the assumption of the multiplicity of souls.

The individual soul cannot be separated from the supreme self in its primary sense. The birth and difference etc. of the individuals are like the birth and difference etc. of the space within the jars. The theories of the dualists are false as they are based on such defects as likes and dislikes. The dualists therefore, suffer from such drawbacks as love and hatred and stick to their points of view. Non-dualism the Vedic view, consists in seeing the self in everyone and therefore does not come in conflict with any other view insofar as it acclaims non-difference from all. Therefore it has been said in the Vedic Texts, "The lord on account of Maya is perceived as many". But this is not that second thing (separate from it which it can see). The knower of Bramhan, being the very self of the dualists bears no enemical feeling towards them. Besides, if the birthless self become multiple in reality the Immortal will be a prey to mortality. Birthlessness and Immortality being its nature, it can neither be born nor dead just as fire cannot change its nature of heat. His birth is therefore, on account of Maya alone. Maya is of course knowledge but then sense-knowledge is a kind of Maya as it is a product of ignorance. So, the definite conclusion of the Upanishad is "He goes from death to death who sees multiplicity, as it were, in it". But our aim being to get rid of all ignorance and delusion as well as of all sorrow, the realisation of unity in diversity assumes the highest significance, because what delusion and what sorrow can there be in one who realises unity?

The Upanishads admit the existence of many different views on God and through a keen, logical approach have established that Vedantic view of reality is non-duality. Then they begging to describe in words the nature and form of that reality as realised by Vedanta. To establish non-duality firmly on a logical ground, the Upanishads say :

“Birth of a thing that (already exists) can reasonably be possible only through Maya and not in reality. For one who holds that things take birth in a real sense, there can only be birth of what is already born”.

(Manduka Karika III, 12)

Para Vidya is Vedanta's own discovery. Therefore, in Vedantic view, it is not important for us to know the nature of reality and the means to attain it. By various arguments we have come to conclusion of non-duality as the reality, but this is purely on intellectual ground. Firm conviction on intellectual ground is essential to generate in us that state where mind does not oscillate between the two states of a perceiver and the perceived but ceases to oscillate between dualities and remain only an absolute mass of consciousness. The process of negation is an uphill-climbing continuing through innumerable lives when at last a moment comes to achieve deep repose in the divine consciousness. In ordinary life we see them asking for greater aims and this means the denial of the previous, acceptance of the middle and an aspiration for more new. This aspiration for those ceases to be when one has found Himself because more than Him is no more there. The uphill-climb that continues with godly resolution ends in the summit vision of Brahmisthite “The peace that passeth all understanding”.

Then, despite divine guarantees that once a man turns whole-heartedly to god, He becomes his guide and leads him non-stop through many leves if necessary to realise that all is God. Man has no faith in it. How to achieve this whole-hearted surrender to god? The Gita advocates that the way

lies through the yoga of love, action and knowledge. To achieve success in perfecting this yoga, one has to be constantly conscious of the natural tendency of the mind to oscillate mechanically between such dual states as "light and darkness, knowledge and ignorance, joy and sorrow, good and evil, big and small, non-anger and anger, passive and impassive, heat and cold, sound and silence, inhalation and exhalation, harmony and disharmony, unity and disunity, beauty and ugliness, inquisitiveness and indifference, faith and disbelief, logical and illogical, ego and non-ego, enjoyer and looker on, love and hatred, etc. As long as the oscillation takes place, the self cannot be realised because only an unflickering mind with single-gazed upward pursuit can feel the self by totally merging with or dissolving in it. Each one of us possesses faith and in each soul lies an innate idealism. Aspiration awakens the fire to quicken the natural peace of evolution to move out of darkness into light. The only way to continue moving towards light is to seek guidance from those who are already illuminated. Even when we aspire, our aspiration varies in qualitative degrees. The Gita says there are predominantly four types of aspirants:

"Four types of virtuous men approach me. Those who are in distress. Those who appeal to me or the gods for boons and favours. Those who are real seekers of truth. And lastly, those who are the radiant illuminates on earth. So consciousness of these four aspirants is different. Of these four the last is acclaimed by Lord Krishna as the blessed one."

To know which path should be selected to achieve the ultimate fulfilment, a path which is in conformity with Swadharma - Lord Krishna advises His beloved disciple Arjuna:

"To know the truth you must first learn to bow to the great illuminates, then ask them about the way and lastly offer to serve them, for they will reveal to you the heart of the mystic and redemptive knowledge." (Gita IV 34)

Such illuminates are the supreme teachers. Among these

also the foremost are those who, in true faith, worship Me fervently, self lost in love.

Lord Krishna says further :

"The supreme, in whom abide all sentiment creatures and who pervades the universe, can be attained only by single-minded love". Let us therefore, dive deeper to lift the rare pearl from the bottom. Let us be submerged in love of Him to attain Him. Let us forsake all and forget all but Him. If we do so, all actions are reduced to cinder by knowledge and we attain our goal.

But we must first realise that we are in chains, that these chains can be removed and that if this could be done, we may be absolutely free, unbound, immortal and blissful, wanting nothing and darkened by nothing.

The world-energy and its offshoot in human nature have essentially three modes or qualities, namely (1) the mode of poise, knowledge and satisfaction (2) the mode of passion, action and struggling emotion, (3) The mode of ignorance and inertia. These three modes of human nature are called Satvik, Rajas and Tamas respectively in the Gita. The first mode of poise, knowledge and satisfaction is the best, because action in this mode is the faintest and therefore oscillation of the mind also the faintest. Goaded by the mode of poise, an action testes in the beginning like poison but in the end like nectar. Actions yielding pleasure at the beginning but ending in tears are goaded by the mode of passion and emotion. And actions stemming from delusion and negligence, are goaded by the mode of ignorance and inertia.

But then, the Gita, having said everything in admiration of the mode of poise, advises the aspirant to cross over these three modes to realise Him. We aspirant cannot oscillate between the "gunas" which are so co-existent that it is difficult to retain one to the total exclusiveness of the other two. This makes is very difficult for even Satva guna not to admit Rajas and Tamas under its aegis.

Lord Krishna shows the way :

"The way the three gunas act in life is the theme of the Vedas, but you, Arjuna, must transcend them poised in the divine consciousness beyond the dualities and modes and, reposing utterly in your inmost soul, you must abolish once and for all the restlessness that dogs us all when we desire anything or long to retain what we desire". Having conquered dualities, we must conquer the modes by rising above Satva to enter into the modeless light to Suddha Satva or Vishuddha Satva, as said by Sankaracharya in 'Viveka Chudamani'.

(This mode) Vishuddha Satva boons one with a deep felicity, self realisation, profound peace, sense of fulfilment, delight and an unswerving devotion to the supreme which showers the aspirant with unwaning bliss.

Shri Aurobindo has averred "that this attainment of Vishuddha-Satva is possible only by sleepless aspiration to the Gita's Purushottam superconsciousness.

Sri Ramakrishna reveals the functions of the gunas and the trigunatita consciousness in the following parable :

"Three robbers waylay a man. One binds his hand and foot, and robbing him of all, says "Now let us go". The second says, "why bind him now that we have robbed him of everything" and frees him. But the third helps him by showing the way out of the forest leading to his village and says "I wish you God-speed". The first among the three is Tamas ; the second Rajas ; and the third Satvik. But the third being still a robber, could not venture to escort him back to the village".

So, to be home, one must cross the edge of Satva also to cross over the three principles of nature and become the nature of all principles. The Gita is the gist of all the Vedas and other allied Indian scriptures. Its solutive and most effective answer is that by devotion alone can one see Him as He is. Bhakti is total surrender to God.

Lord Krishna says :

Give up all other religions (duties), take refuge in me along ;

I shall deliver you from all sins ; do not sorrow". And Lord Krishna delivers the greatest message of all time as follows :

"Obhityekaksharam Brahma Vyahaṇamanusmaran"

(Om alone is Immutable Brahman...chant it repeatedly and remember me constantly).

This is the briefest answer and solution to the highest question of all times. Let us attempt to realise Truth. Let us take hold of this great bow, make our soul an arrow and hit with it the target which is Brahman. Let us be steady like the arrow in flight and then victory is assured. This, in brief, is an outline of Para Vidya which, though remains unexplained until realised, because in realisation lies the taste thereof :

"Om is the bow ; the soul is the arrow ; the Brahman is called its target. It is to be hit by an unerring man. One should become one with it just like an arrow."

(Mundaka II, 24,

WHAT IS TANTRA PHILOSOPHY AND KUNDALINI YOGA ?

B. K. Jagdeesh Chandra Hassija

In the West as well as in the East, there is now a craze in Yoga circles for the awakening of Kundalini. Like the word 'Yoga' the word 'Kundalini' and 'Tantra' also have become widely known during the last about three decades. To-day, many people seek instruction in Yoga with the object of awakening of their Kundalini. They generally ask a Yogi at the very outset : "Can you tell us how our Kundalini can be awakened ?"

What is Kundalini and how can it be awakened ? Further, what is Tantra and what, in reality, is Tantra philosophy ? Before we discuss these questions, let us first keep in mind that it is a fundamental tenet of all Yoga philosophy, that every soul has many potentialities or many positive qualities that lie dormant in it and that Yoga is the path or the practice that enables a practitioner to manifest those divine potentialities or positive qualities of being by disciplining the mind and controlling or ruling the physical senses. The aim of Raj Yoga or Buddhi Yoga is, therefore, the unfoldment of divinity within. The goal of Kundalini Yoga or Tantra also is manifestation of the dormant or hidden powers of the soul. Just as the potentialities of the growth of a gigantic tree are contained within the little seed, the potentialities of growth into a deity or a divine being, having perfection, peace and purity, lie within a soul. These have only to be awakened.

What is Tantra ?

The word Tantra means rules to govern. For example, when we speak of Praja Tantra we speak of Democracy, i. e. the form of government which is for the people, of the people and by the people (Praja). Similarly, when we talk of Shasan Tantra then also we talk of 'the form of government', or 'the constitution for ruling'.

The Tantra literature speaks of God as 'Shiva' just as Patanjali's Yoga aphorisms call God 'Ishwara', and the Bhagwad Gita speaks of Him as 'Param Purusha', 'Parmatma' or 'Bhagwan'. The Tantrics say that their ultimate aim is to experience the union of Shakti with Shiva. They say that Shakti is the 'Divine Mother of the universe'.

What is Kundalini ?

In this context, it should be known that the ancient sages used to think and talk in terms of similis, and metaphors, i.e. in figurative language. For example, they talked of Mind as a horse which had to be controlled by means of its bridles. They compared Mind to an elephant also which had to be kept under check by the use of a trident. They used the simile of 'Chariot and Charioteer' for explaining the relationship of the body and the soul. They described the making of sacrifices for a divine institution by comparing it to putting of oblations (Ahuti) into the sacred fire (fire of knowledge). Similarly, they compared the dormant spiritual power to 'Kundalini shakti', as the Westerners call a powerfull but lazy person, or an unattentive and inactive country as a 'sleeping giant'. The etymological meaning of 'Kundalini' is the 'the coiled one'. 'Kundalini' or 'Kundalini Shakti' means : 'the power that is lying inactive even as a coiled up serpent lies. We know that when a serpent lies in a state of rest or inactivity, it coils itself up. In India, when a snakecharmer brings up a serpent to a village to show his art, the serpent, in the inactive state, lies

coiled up either round the neck of the man or in a straw-container. Sometimes, the coiled serpent lies motionless even when it is poked by a finger and appears to be lying dead though actually it is not dead. It wakes up and rises again and even swings and dances to the tune of the snakecharmer so that its latent potentialities now find expression. Even so, it must be noted, that the term Kundalini Shakti, which has been translated by many as 'the serpent power', is only a metaphorical expression. It could very well be translated in scientific terminology as 'Potential power'.

But it is a pity that the translation of the term Kundalini Shakti into serpent power, or illustrations of it in the form of a coiled serpent, has led to grave misconceptions, now difficult to efface. Many people, who have taken this symbolism literally have misconstrued it. Some of them think that there is actually, a subtle, snake-like supraphysical power lying in the spine and that its arousal is fraught with dangers as the arousal of a serpent is. They thus have conjectures of it as one has conjectures of a sleeping monster in a fairy tale. It is essential to point out here that there is no subtle serpent-like power coiled up in the spine, but rather the whole thing is metaphorical. It refers only to the potentialities of the soul.

Shiva, Shakti and Union

Similarly, the terms 'Shiva', and 'Union' also have been grossly misconceived. Most people are utterly misinformed as to who is Shiva and who is Shakti and what is meant by union. Actually Shiva is the attributive name of the Supreme Soul who blesses souls at the time of grave moral and spiritual crisis with Shakti, i. e. Power. He, the Benevolent One, blesses them with power to have control the physical senses, the power to have control over thoughts or Mind and such other spiritual powers whereby the souls became Shakti swaroopa (awakened power) and are able to have spiritual and mental union with God but, later, Tantra took a wrong course. It

became perverted or what is called 'Vam Marg'. People began to take to alcohol and to indulge in sex orgies. What a pity that they deviated from the path of spiritual potentialities and, instead, indulged into practice that take a soul into the dark, stinky and deep pit of downfall, instead of being soul-conscious and linking their mind to God Shiva, to have spiritual union, they became extremely body-conscious and land themselves in confusion.

Misinterpretation of Metaphors

Because of body-consciousness, practice of Yoga and awakening of Kundalini also became identified with physical practices and arousal of certain physical or nerve-centres. We will explain this important point a little elaborately.

Chakras or Lotuses

In ancient times, the process of unfoldment of spiritual powers or higher qualities of man was symbolised by the blooming of lotus flower for three reasons. One reason for this was that the lotus remains untouched by the muddy and murky water below and stands up on its stalk as though detached from other parts. This symbolises that, when a person practises yoga and when his spiritual potentialities get awakened, he leads a life, unpolluted by the sins and vices while leading a family life, he remains detached in spirit, from his relatives and friends.

The second reason for comparing the unfoldment of spiritual powers with the lotus is that a lotus flower stands fresh on its stalk for a long time after it blooms. Similarly, a yogi also remains happy, contented and high in spirits for Ages after his spiritual potentialities have blossomed or unfolded by yoga-practice.

Thirdly, it is observed that, every morning, when the sun rises, the lotus straightens up on its stalk and, gradually, manifests its full bloom and beauty again. But, as evening sets in and the sun goes out of sight, the lotus closes and droops.

This symbolises that, at the end of Dwapur Yuga (Copper Age) and Kali Yuga (Iron Age), human soul droops and wilts down in despair, disappointment and sorrow, but, when God, the bright sun of Godly Knowledge and the source of enlightenment, appears in the horizon, the souls begin to straighten up morally and to blossom again.

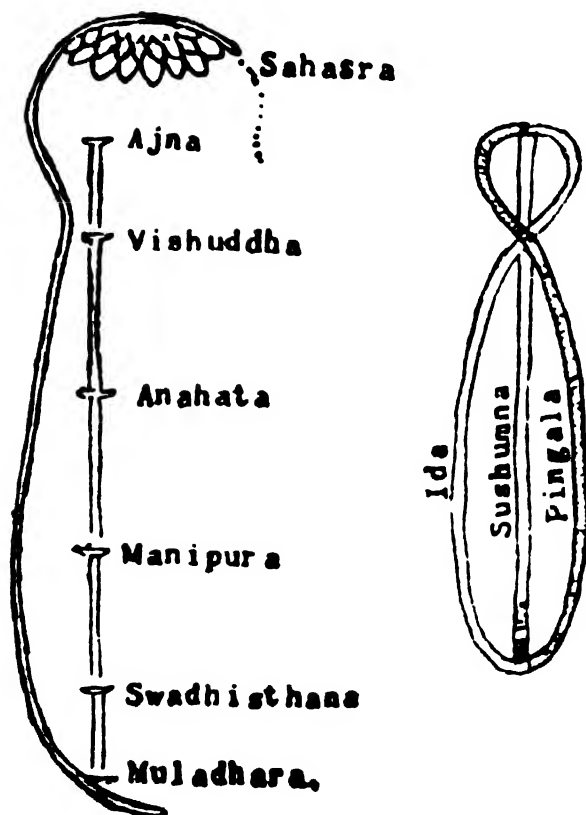
But, it is an irony of fate that this symbolism also has been interpreted in a gross and physical sense. It is thought that there are Chakras as physical centres in the body, each of them being like a lotus with a fixed number of petals, though, actually, the number of petals symbolises the intensity of awakening.

Our knowledge of physiology should help us to appreciate the importance of the spine in our body. All our body-parts are connected, directly or indirectly to certain cords, encased in the spine. Our sensory and motor nerves also have their channels in the spine. A note-worthy and important function of the spine is that it supports our body-structure, its upper end holding the skull and the middle of it supporting the mid-part of the body. A man who is dejected and frustrated, or whose spirit has dropped, or who has grown very old, his spine also shows a bend. On the contrary, a man who is alert, awakened, young and high in spirit, his spinal column is upright. The spine or spinal-column is thus indicative of our spirit, our mood or our state of mind. Its straightness is sign of energy, stamina, strong will and the courage to face and withstand difficulties. A man, whose spirit has wilted down, and who has lost the will and the courage, is spoken of as a man with 'broken spine' or 'broken back'. Similarly, Chakras or Lotuses are symbolic only. They refer to the degree of our purity and spiritual elation.

Ida, Pingala and Sushumna

According to Hatha Yoga and the prevalent concept of Kundalini Yoga, situated in the spinal cords, in the spinal coloumn,

are the three main subtle channels or energy-lines, so to say, which are called Ida, Pingala and Sushumna (See Figure). These are assumed to be connected with eight centres of vital energy in the body. These centres are chakras. Some modern writers have identified these channels as the spinal cord with



the sympathetic nervous chains. They say that the chakras are the nerve centres (plexi) of the body according to Hatha Yoga or Tantra Yoga even as the Chinese system of acupuncture has located certain energy channels and centres in the body. But, in fact, these chakras and nadis —Ida, Pingala and Sushumna—cannot be identified with any gross structure. In

the illustrations (See Figure), these chakras, are shown a little imaginatively as lotuses with increasing number of petals, which, as we have told earlier, are indicative of the increasing degree of divinity a lotus symbolises. This is not to say that there are no nervous plexi in the body but this is to point out that the chakras in Yoga-parlance, shown as lotuses, symbolise degree of spiritual awakening only, as will be clear from their following explanation. Of course, there is some latent psychic or physical forces also in the body and the various plexi may be connected with them but the Yoga practice is concerned with the awakening of the latent spiritual or mystic power which, as its impact, awakens the latent physical and mental powers as well.

Spiritual signification of various Chakras

The first chakra is known as Muladhara. In illustrations, it is identified with the basal plexus. It is shown above the anus and below the generative organ in the form of a fire-triangle. In this triangle is shown a radiant lingam, called swayambhu or swayambhu linga. The Kundalini is shown lying on the head of this linga. Evidently, these are only symbols. The fire triangle at this particular place shows that the soul is now caught up in tri-tap, i.e. three kinds of springs—physical, mental and spiritual because it is the Kama or Sex-Lust. The soul is represented by the Swayambhu (self born) linga, because the soul is unborn or uncreated. Soul is caught up in Kamagni (Fire of sex), Krodhagni (Fire of anger) and Irshyagni (Fire of jealousy), the mool or the main among these being the Kamagni--the Fire of sex. It signifies the lowest stage of the soul ; the divinity or the Kundalini power is asleep. Hence the Kundalini is shown here lying coiled up.

It is belived that, when the Kundalini is awakened, then man's spiritual progress becomes easy ; one has not to make very strenuous efforts. The underlying meaning is that, when man conqueres base, bad or filthy qualities and stabilises in the

peaceful self, then this soul-consciousness brings about his real awakening and this elevates his powers higher and higher. Life for him now becomes a constant progress.

Awakening of Kundalini

In the practice of Tantra Yoga, one is asked to recite some mantra and to visualise a luminous channel running all the way from the base of the spine to the highest brain centres. One is asked to feel that, by means of his practice, the passage at the bottom of the channel has been cleared and a constant stream of spiritual energy is running into it and the onrush of the current will awaken the Kundalini which will take the form of soothing and subtle light. It is said in the Tantra-texts that, by practice of the yoga, this light will go up and up from one chakra to the other or from one lotus to the other.

As we have said earlier, these chakras or lotuses are, in fact, not any tangible or gross things. They stand for different stages through which a soul passes on its journey towards perfection. They, therefore, represent different levels of consciousness, as their names also suggest. The first one, Muladhara means: 'the basic receptacle'. In illustrations, it is shown near the rectum and the coccyx or the places of stools and urine. Thus it symbolises past vicious sanskaras and the present stage of viciousness from which a practitioner starts. One has to rise from the stage of a Shudra or a 'fallen' being. When one gets awakened, one's consciousness goes up from this that is from present vicious or base tendencies and habits. One starts controlling one's base traits.

The second lotus or chakra is called Swadhisthana. In illustrations, it is shown near the shukra kosha or the seminal vesicle or the genital organ. It is thus symbolic of Brahmacharya. It signifies that one has now awakened so that he now has control over his sex urge and leads a life of Brahmacharya. The word 'Swadhisthana' means home of the 'lower' self. The soul was previously homing in on the animal-urges of vulgar

habits but when it rises from this and its power of discrimination increases, it has attained the second stage of awakening. It has now started practice of soul-consciousness a little more earnestly.

The third chakra is known as Majpura. It literally means, 'the city of jewels'. Man generally thinks that material enjoyment, political power, name, fame, etc. are jewels. But now one thinks that 'points of Godly Knowledge' alone are jewels and divine qualities are the diamonds. In illustrations, it is shown near the navel plexus, i.e. Nabhi. It is described as the rising sun. In Tantric texts, it is said that when one attains this stage, one has really attained dispassion towards worldly things. He has a sense of renunciation towards worldly things; he considers them as lumps of clay. It is said that he who has attained this stage, has now no fear of a fall. His spiritual progress is now secured. Evidently, it symbolises a stage when one has developed a deep love for gems of spiritual wisdom and truth and one is not swayed by allurements.

The fourth chakra or lotus is called anahata. This stage is considered highly spiritual. Maya or forces of nescience and evil thought cannot defeat or beat the Yogi now. He can now be called 'Mahavir', or 'Miharathi', or 'Angad'—like stable and unshaken. 'Anahata' means 'uncaused', 'unagitated' or 'unbeaten'. One who has attained this stage of spiritual development is now not provoked but is stable and tranquil. He now carries a message of love, friendship, compassion, peace and help. His love is not 'caused' or conditioned by some positive situation but is natural and constant. His benevolence and goodness flow ceaselessly, without being caused by anything. He radiates love of God, contentment and peace. In illustrations, its location is shown in the heart which symbolises emotions or feelings. This stage, therefore, signifies sublimation of emotions.

The fifth chakra is called 'Vishuddha'. This word means 'extremely pure'. Any evil samskar or thought now can not

touch the soul. Its quality of purity is preponderating. Virtue and goodness are now very high. This chakra is shown in the region of the throat, near the thyroid gland and within trachea or the sound-box. When one attains this stage, one's speech is sweet, effective and reformative.

The sixth is the Ajna chakra. In illustration, its location is shown between the eyebrows. This is a stage by attaining which one's thought-power becomes tremendous. This place is also called Triveni, Mukta Triveni, 'Shiv netra' or 'The Third Eye'. It symbolises the stage when one has deeply realised the world with its past, present and future aspects and has burnt Kama (sex-urge) completely and has his mind's eye constantly on Shiva and has knowledge that knows no limit. He is now free in spirit.

The seventh is Sahasra. In illustration, it is generally shown in the middle of the cerebrum. It is depicted as a thousand-petalled lotus to signify full spiritual development. It means that one's spiritual awakening has been thousand-fold. When one attains this stage, one's mind is full of peace, purity and incessant bliss.

We have not discussed here certain other chakras, such as the Surya Chakra (Sun Centre), Chandra Chakra (Moon Centre), Manash Chakra or the Soma Chakra for the sake of brevity, for our main aim was to show that these are no gross or tangible chakras as such but they are symbolic of spiritual stages wherefore each one of them is symbolised by a lotus with certain number of petals. We also wanted to show that awakening of Kundalini is not awakening of any body-centres but it represents awakening of higher qualities that lie dormant.

Various Chakras and Sushumna, etc. as identified with Physical Body

However, before we close, we will like to give in brief, the view of some Tantrics or Hatha Yogis who identify these chakras

with certain body-centres and the Sushumna and other nadis (channels) with certain spinal cords.

According to them, our different vital energies travel through three special channels, called nadis which are located in the spine. Through the middle of the spinal column runs the Sushumna, also called Saraswati, from the body-base all the way up to the highest brain-centres. On the left of Sushumna runs another channel or nadi, ida. It is also called Chandranadi (the lunar channel) or Yamuna. On the right of Sushumna runs Surya nadi (Solar channel) or Ganga. These three nadis have a junction at a point which lies in the middle spot between the two eye-brow where Ajna chakra (point of Command) is generally shown in illustrations. This conjunction is also called Triveni or Mukti Triveni, meaning the place where the three join, like the confluence of three rivers in Allahabad in India. The two nadis—Ida and Pingala, are assumed to be encircling the Sushumna in such a way as to form the figure 8 as it is written in English, the top cross section being at the Ajna chakra, as shown in the figure. The three channels are assumed to be meeting thrice, once at the base of the spine, for the second time, at the neck and, for the third time, at the Ajna Chakra, the place between the eye-brows. At the base, where there is Muladhara, the channels of the ida and pingala join with the passage of Sushumna but, in an average person, the currents at the other junctions cross without admitting any passage through one another as shown in the figure. It is thought that the passage through Sushumna is entirely blocked in average persons. Energy, in their case, runs only through ida and pingala. The passage of Sushumna is supposed to be blocked by the 'sleeping or coiled' Kundalini. We have explained that there are no such tangible nadis or chakras in the body or the spinal cord and these are symbolic. The main idea required to be conveyed is that the dormant powers in the soul are to be awakened up. And, Rajayoga does exactly this. As that yoga is also called 'Gyan

Yoga', 'Buddhi Yoga' etc., it may from that point of view, be called 'Kundalini, as symbolic of dormant powers. But since this would be confusing because of so many misconceptions that are prevalent, it is better that the metaphorical name is avoided. However, it must be kept in mind that Rajyoga re-vitalises the whole body and fills the mind with energy and annihilates inertia and these are considered as the benefits of Kundalini Yoga also. In this meaning, it makes a person really spiritual genius, for his spiritual powers increase manifold.

But, it is necessary to strike here a note of warning. If Kundalini is not considered to be symbolic of dormant spiritual potentialities and, if its 'awakening' is not taken to mean 'spiritual elevation' and enlightenment, then Kundalini Yoga, with its physical connotation, has no relationship with Raja Yoga ; it is, then certainly, not a synonym for Raja Yoga.

THE MESSAGE OF YESTERDAY'S INDIA

Rimudo Panikkar

Perhaps it seems pretentious to entitle this article as "The Message of Yesterday's India", but I hoped it would open the way for me to make some useful observations in a form that is neither dry philosophical speculation nor technical theology-observations on that India, yesterday's India, which is now perhaps dying and perhaps never to have another chance to repeat what it asserted in the course of thirty or forty centuries.

We may call a similar moment in pre Columbian civilization and speculate on the final meditation of Montezuma. In the Museum of Lima, where the remnants of Aztec and Inca culture are gathered, there is a sign that reads, "Here lie the living remain of a civilization that was unable to utter its last words before it was snuffed out". I believe India to be at a similar crisis, before it disappears before "civilization" overtakes it. It would be well to collect some of its perceptions, to learn or to ignore, to discard or assimilate as you will.

A message to the world as it is—already this is quintessentially Indian, for it speaks not of tomorrow or the day after, but to the world of this moment, without moral or prescription. Only when the present has sloughed off its own provincialism will the message of India's past assume validity.

To summarize in these few pages forty or fifty centuries of civilization, to condense all the wisdom of traditional India into a single discussion is a folly which I will undertake with mere *esprit de finesse* than Cartesian or geometric rationality.

Three fundamental concepts will serve to symbolize what ancient India may yet tell us. This is not to pass judgement, but merely to transmit the ideas that are central to India's conception of reality. The compatibility of these notions with those of the world today is for this world to decide.

The first of these fundamental concepts is Time. I will be over-simplifying, for as scholars and experts know, there are exceptions, many exceptions. But I believe I will be at the heart of the understanding of many centuries by saying that for India time is not a succession of moments, by an unqualifiable something that no physics can penetrate. It is no succession of events and hence—and there is where it begins to elude the comprehension of Western man—it has no relationship to history. Time and history have nothing to do with each other.

We are all familiar with the modern occidental tendency to see all things in a historical context, thought, being etc. This is valid considering Western conceptions of historical process, but not for India, where time is not a succession of moments or events of varying velocity, where time has nothing to do with incident or speed, and cannot be accelerated or slowed down. Time cannot be accelerated : speed as in things and not in time ; time cannot even be measured (by the motion that occurs in it). The *proteron kai hysteron*, Aristotle's "before and after", is foreign to India. It does not express what the India of yesterday meant by time. But if time is not a succession, not quantity, not velocity, not acceleration, not measureable, then what is it ?

First, it is rhythm, a species of cosmic rhythm. Time is the rhythm by which things are and with which they move. Time is unalterable because it simply is. If I keep silent, if I try not to speak a single word, time continues to pass. In the course of this silence, time manifests itself without my assistance.

To discover time is to discover the rhythm of things, to discover the metrical advancing of world, it is to know not to take a step on our own, to enter into something without dis-

turbing the equilibrium of things, to keep in step. The more we are conscious of time the less we live in it, for our consciousness throws us out of step.

Perhaps we have, all experienced this. We find it somewhat in modern dance, but to a much greater degree in the dances of India and Africa. True dancing begins after at least twenty minutes, when we no longer count, nor think, nor perceive. Then we enter the rhythm and feel nothing else. We are conscious only of doing, and not of the time it takes to do. If we become conscious of the timing, then we fall out of step. But to be in that rhythm wholly, that is wisdom, harmony and health.

Being rhythm before all, time is heterogeneous. To think that from five to six is the same as from three to four is to the Indian mentality a bit primitive. If time is thought to be homogeneous, then it is possible to subtract, say, an hour of conversation from it. But whether that hour comes before sunrise or near evening makes a great difference. Therefore it is meaningless to say simply "an hour": "an hour" is an abstraction. Time is heterogeneous; each hour has its own colour, its own message, its own life. Each day differs in quality from the next. Each year is a distinct entity. One is free to interpret all this with an astrological bent, but astronomy would support my point just as well. To perceive no difference among days and hours is to ignore the fact that time which physics discusses as though it were merely a concept is an actuality. It is to miss the message and radiance of time and to see only its alternating velocities.

It is obvious that this conception of time could have unsettling consequences. Industry might find more than one difficulty in the view that time cannot be hurried, cannot be altered by what is accomplished in it. But, this is off my subject. I will contain myself as the minds of India, where it is known that time is rhythm and therefore heterogeneous. To take a non-Indian example, consider Ravel's Bolero. From this

example we may begin to see—what rhythm means. If it is merely heard it is maddening ; it can be endured only if it is not listened to, but danced, only if one enters and moves with its rhythm. All the music of India is like that.

I have learned in the West to be as clear as possible, to proceed from one to two to three. So, to summarize, I have said what time is not for India, and what it is : a rhythm that purely is.

Life, which we all agree exists within time, is not an illusion nor a finality, nor a straight line, but rather a circle. Or, according to the Purana—and more than one Purana—time is still more like a spiral than a circle, but not straight line in any case. Life is not a dream, but neither is it anything solid and uniform. It has no end or culmination and thus no meaning, no finality of itself. It is simply a game, interesting for those who play it well and boring for those who do not, for those who would change the rules, for those who have traded childlike innocence for the tedious reflectiveness of adulthood (who, since they have not understood the game abandon it for the theoretical ennui they call 'Philosophy' or perhaps 'civilization'). When life is monotonous we fabricate diversions, or seek to escape from this type of life all together. India, however, finds the game itself sufficiently colourful and hence has no need to invent distractions. Life is a game which, so long as it is played according to the rules does not need transcendental attachments.

Being play, life is not only interesting, but beautiful as well. It embodies no final tragedy ; if we lose, we begin again and, thanks to the bit of experience we acquired, play and game a little better. It is not that life can be played with, but that life itself is the game. We have no need of teleological thought to pierce the crust of things and open the core to us. Life itself is core and secret. Life is thus imply a gift, something bestowed on us like air and water, and the country where we are born and the language we speak and the culture which first nurtured us. All these are gifts. All these are part of game that is the

gift. For traditional India, life is a gift to be received with both hands, not to exploit or manipulate, but to enjoy.

In discussing the third characteristic of time, I will pay tribute to the Hellenic culture. Man is neither the creator nor the whole creation, nor spectacle, nor spectator (as the entire Western tradition from Plato onward would have us believe). Rather, he is an intermediary, something provisional and constitutionally itinerant. This is the definition of his place in the universe. Indian philosophers express this concept well, but their constant passage through experience is the everlasting transit, the silence between two crescendos of one symphony. The Brahmasutra seeks to guide its students to the recognition of nothingness between temporal points, the intemporal reality between two points which we apprehend as real.

This is in essence the meaning of meditation. Yoga is not to achieve a concentration which then explodes and provokes more trauma and psychosis, but to strip away the discrimination that separates one thing from another, to unite things indiscriminately, to attain awareness of that moment of silence and transition. For a moment, the yogi may fly between one moment of existence and another, and in that flight discover that reality is no still point of the earth but the passage among them. The symbol of Hindu experience could be a NO PARKING sign. The only performance is the lack of permanence. You cannot part even in thought, for by nature, you yourself are intermediary, a moving thing.

This discourse should not be equated with Heraclitean becoming or Parmenidian non-being, which are both linked to the concept of time. In Indian thought there is no becoming and nothing which becomes, there is only transition.

As suggested earlier, India's conception of time as rhythm and as transition is subject to criticism by the West. What is it good for? Can civilisation be built upon it? Can it set railroads into motion or institute systems of taxation? Though now they have faded away, it is well to note that these conceptions

served India for many centuries.

The second great symbol of Indian civilization, which in varying forms is an universal concept, is space. For India, space is neither to pass through, not to remain in, neither is it something that can be conquered or mastered—as we say we reach the moon by ‘conquering’ space. Since it is neither a place we pass through nor the place we pause at, space is not an external barrier which man must surmount or break or even acknowledge.

Space is not “outside” —not at which separates us from the moon or some other place. Nor is it, ‘inside’, an internal and immanent location. In a sense, I am space. Where I am, space is. If I am soul, then surely I am body. I do not have body or soul, but am body and soul. If I say that I have hands but that I am soul, I divide soul from body and body from soul. India has never made this separation, nor accepted it when made by others. I am soul and body and not disparate components.

To divide body from soul is reflection. Reflection in Indian thought is meaningless. To accept that reflection which is equivalent to returning to knowledge in Western conception, is equivalent to departing from knowledge. This seems contrary to the law that declares that returns are not departures. But India has never believed that the soul need contemplate, its solitary self. For India, space is that of which we are constituted, it is true that we may speak reflectively of it, but our words will never get to the root of it.

It is not quite fair to accuse the West of defying logos, but we may see from the following, the difference between its conception of the primacy of the word and India’s, by referring to the Satapathbrahmana.

“One day the Word and the Spirit went to Prajapati because they were arguing over, which was greater and more powerful. The Word began, ‘I am by far greater because you Spirit, you Mind, are powerless to manifest yourself. You

are poor and powerless and impotent unless I reveal you. Without manifestation there is no force, no concreteness, no epiphany, nothing tangible at all. Therefore I am mightier than you."

Spirit answered, "No, it is actually you, who are the tool. If I do not breathe into you and tell you what to say you babble meaninglessly. From within I fill you with speech".

It is one of the Orient's crucial moments when Prajapati, Father of Gods, decides in favour of Spirit. The West aligned itself in favour of the Word, Logos. The preeminence of spirit over Word is perhaps the cornerstone of traditional India. Then Prajapati decided in favour of Spirit, then, Vac, the Word, was angered. Consequently, though India has had great intuition, the Word deserted her and she has not always been able to express herself adequately.

A fable says :

Vac, with an angry countenance, said "Since you give me second place, I will no longer be your instrument at all, Prajapati". Thus, when the supplicant makes an offering to Prajapati he does not speak aloud but whispers".

Logos refused to serve Prajapati because he was subordinated to Spirit.

The theology of logos has long been the subject of study, but the very concept 'theology', the Word of the Spirit, is a contradiction in terms. It is impossible to study or analyse Spirit by means of the Word, for Spirit is clearly the obverse of logos, its complement and not its subject.

We have already seen that space is equivalent to existence. Space is all-pervading, and that which is, is space. Literature and philosophical texts will say that we are enfolded and covered by space, that it is what clothes, limits and manifests us. Without space we would not be what we are, but isolated, absolutely excommunicated.

There was no tradition in yesterday's India that the indivi-

dual is a self-sufficing or autonomous unit that occasionally interacts with other such isolated units. The smallest unit it would recognize is the extended family, and beyond that, the unit of caste. The law of Karma is precisely this cosmic solidarity among all existing things. Man is no exception. He is never alone. Man need never feel isolated, for there are wife, children, family, community, etc. Privacy and exclusive intimacy are egoistical aberrations seen in those who believe they must isolate themselves in a sort of spiritual air-conditioner for the sake of self-realisation. Instead, it is the Karma upon which achievement is based, for it is all pervading, necessary, real and as material as it is spiritual.

Space is not place, not an exterior reality through which one passes. It is existence. It is the verticality of existence, referring not to the distance between one thing and another, but to the manner in which these things are manifest. When a mother embraces her child or a lover his lover, the act is precious in part because it cannot be acted again. True human activities are those which are unique and non-replicable. They cannot be interchanged nor compared either absolutely or in relation to anything else. They are self-justifying, and we are delighted to have undertaken them even when their consequences are hard and immediate. Authentic human life is always unique, and so involved with the sense of the man who lives it as temporal, incomparable, unrecordable.

What can be seen constantly in the reactions of the Indian people, even today, is that there is no existential anguish about discovering the meaning of life. Already somewhat affected by the perturbations of the West, I ask myself whether life has meaning and what that meaning might be. My awareness of that meaning is purely extraneous. If I have my realization on my understanding of life, then I may discover many bizarre and various things, but the true heart of existence will elude me because it has nothing to do with my understanding of it. If meaning is there, then it is there. If it not there, it is not

there. Hence my effort to disclose the secrets of existence is at best a pastime which is either very beautiful or very perilous. But it cannot find the profundities I seek. It will not enlighten me that repose relies on coming to understand a thing which is, in the ordinary sense, unlearnable.

Obviously this leads to a non-economic, even anti-economic organization of society, for it is not repeating, improving, magnifying which count, but the doing of a thing that cannot be planned or replicated.

Third concern : Man. What is the identity of man ? What is the experience of being human ? It is purusha, sacrifice. When India uses the word "man" it is thinking of something greater than man, and when it uses "God", of something not so great as God. Man is this middle ground ; and is the encounter of the empirical experience of his own being with the idea of God.

Man is God precisely because one must add immediately that God is in man. This is neither tautology nor pantheism. It is purusha. Purusha is sacrifice, and by sacrificing what he thought he was, man becomes more than he thought he could be.

To India, asceticism is leaving the fruit only when truly convinced of its bitterness. Asceticism is the renunciation of that which has no value, that which causes no hardship to lose. It is a discipline whereby one is not enslaved to that which is no longer useful. It is not costly, and he who renounces does not envy those who also have. I renounce the bitter fruit in the hope of higher things.

Renunciation of the less for the great leads us again to theandristm because mankind's great sickness is his desire to preserve his own distinct existence, which, if he is truly more than what he seems to be, should be a delight to forfit. To sacrifice what he seems to be, should be for man a sweet dissolution into what he truly is. Religion has a particular meaning for India. Though the etymology of the word points to religare, in India, it signifies not the binding, but the unbinding by which one offers oneself, ceases to be escaping one's own

individuality. This is sacrifice. Living life means losing what it appears to be.

Life, like a fire, is lived by burning and consuming. Sacrifice is the fundamental law, the primary experience of a man as a theandric being, whose perfection is simplicity even unto dissolution. Here I must speak of scared eschatology ; that is, the ends of man are his own ending. It is then that rejuvenation occurs, then he gains new life, or if you will : rebirth, salvation, liberation. This eschatology is not a thing dependent on time. It is not merely the end of a sequence of events. This eschatology cannot be anticipated. It does not come, it does not arrive ; it has been a thousand years and it has not come. Liberation will not come from that direction. We shall not be saved by an historical event. To wait is not to hope.

With the realm of eschatology, as I have called it, of salvation, liberation, of culmination, it has been my experience that death is not in front of me, but behind me.

The Indian sense of death is this : I am in as much as I begin at death and gather more life unto myself. I do not move toward death, I move away from it, and the further away death recedes, the more authentic life becomes. The more present and immediate life becomes the further it moves from death, which is a phenomenon of the past. I live not toward my end, but successively away from it.

I have tried to relate a tradition that an Indian philosopher would have explained in the simplicity of experience, speaking of the law of Karma, of the nature of samsara. I have spoken of immanence, the immanence of time, space, of man himself in the non time, we would call eternity, in the non-being which we would call nothingness, in the non-human we would call God. I speak as a true Indian without melancholy for the passing of what has endured for centuries, out of which men have build a civilisation and a life. For all things are destined, not condemned, but destined to pass, and perhaps both East and West know that only by death can life be imparted anew.

PARA-VIDYA DIGEST

Dr. B. Krishna Murthy

The epitome of Vedic Philosophy, which has for millenia stood the acid test of rational criticism may be summed-up in one of the classical sentences, that efforts us the key to the understanding of all Vedic literature, besides much that is modern "Ekam Sadvipra Bahuda Vadanti" meaning that it is ONE, sages called it by various names. It teaches not only that there is unity in the supreme ONE, but unity among men and in all life, truly speaking, all that lives is one life, one in origin, one in essence, and that essence is permeated and vitalised by the one Universal spirit. All things live, move and have their being in that ONE only. Until we see nothing in this universe, but the infinite and ineffable ONE, all evils complained of will continue to beset our path and harass us. We shall be drowned by distinctions and selfishness will take prudence over altruism. It is only in the Lord, in love, in the Spirit, in the audible and perceivable life-stream itself, that we certainly realise our ONENESS. Whenever our consciousness blends into that Divine Current, then we shall see nothing but that "light" and here nothing but that "music", becoming one with it, to see the beloved ONE and hear the enchanting melodies of the "All Embracing Sound". The Greek Philosophers, acclaimed, in essence : "Worship the Gods, if you must ; but your first duty is to find out who and what you are yourself." On their temple walls in Greece, they wrote "Gnothe Seauton"—know yourself."

In front of science—the Magnum opus, habit and key, note of this age of the Intellect, kindly view the following projections as well :

To the introspective student, one thing is highly apparent in this general forward movement of world, "Enlightenment" and, that is, along with scientific education, there is a parallel current of spiritual awakening. The pupil has to penetrate deeper to discern this. Like the wave, it is not on the surface and has not affected so many people as the other. Today, it is but a tremendous force in the world. Materialism no longer is allowed to sit upon the throne unchallenged. Henry Bergson entered the arena of modern thought and smashed the mechanistic theory of the universe and saw, in the world, a complex whole throbbing with life, love and light. He visualised life to outlive mortal limits, and that no barriers can be set up before the onward march of life, whose whole army is sweeping on to the destined mighty achievement, which may "beat down resistance and clear the most formidable obstacles, perhaps even death itself." The main task of psychology in the Century, being opened out, is to explore the most sacred depth of the unconscious—to utilise the awaiting astounding discoveries there. Science can no more squeeze the cosmic universe into a test tube. Everlasting scientific successes are possible only when spirit's *elan-vital* shall impregnate the processes of science, as spirit is the soul of the Universe. Every individual in the world must seek and walk upon the path himself to merge with the spirit on the altar of total unconditional surrender, as done by Socrates, of the Old Greek dialectic school, who said "Perhaps, what is not intelligible to me is not therefore unreasonable. There may be a realm of wisdom from which the logician is banished". Vivekananda says: The end of all religions is (self) realisation of God. There may be a thousand radii, but they all converge at one centre, i.e., realisation of God. Something behind this world of sense, world of eternal eating and drinking and talking non-sense, this world of false shadows

and selfishness, there is that beyond all books, beyond all creeds, beyond the varieties of this world and that is the realisation of God within oneself. A man may believe in all the Churches in the world, he may carry in his head all the sacred books ever written, he may baptise himself in all the rivers of the earth ; still, if he has no perception of God, I would class him with the rankest atheist. And a man may have never entered a Church or a Mosque, nor performed any ceremony, but if he realises God within himself, and is thereby lifted above the vanities of the world, that man is a holy man, a saint, call him what you will, I will add that it is good to be born in a Church but it is bad to die there. It is good to be born a child, but bad to remain a child. Churches, ceremonies, symbols, are good for children, but when the child is grown up, he must burst, either the Church or himself."

CONFUCIANISM AND TAOISM :

Confucianism is an ethical system towards ideal Government a perfect social order, an ideal monarch ; with an upright citizenship, as propagated by Confucious—Its Founder.

Taoism is the way, echoing many precepts of the Eastern Wisdom, closely linked with the Nadabindu of the Vedas and resembling the Divine Shabda (sound) of the modern and ancient saints. In the regions of Light, where God is to be realised, there is no ethics and nothing else, but pure Love. Lao Tse wrote "the perfect man employs his mind as a mirror. It grasps nothing : It refuses nothing. It receives but does not keep. Thus he can triumph over matter, without injury to himself".

"Vairagya"—detachment is the Wu-wei of the Chinese sages and seers. Taoism emphasize Yin-Quo, the doctrine of Karma attached to the chain of cause and sequence—fixed and immutable law of nature. It teaches us that we should love nothing with a desire to possess it, for he who looks to rewards will be enslaved by such rewards. One enters Nie-Pan (Nirvana) with

a complete and perfect mental detachment. It exhorts : “You get most by giving most.”

The meaning of Tao, as variously translated, is given as God, Providence, Infinite one, Law, Life. The modern sanskrit scholars have signified it as OM (Aum), Dharma, Atamn, Ataya and so on. It is the audible life stream, the sound way in the path of the Masters.

ZOROASTRIANISM :

It is a veracity to accept that this world is never without a Master. To him will all go to who are truly and duly evolved and prepared, worthy and well qualified. This Zoroastrian faith is anchored in Zeud-Avestz--a collection of the sacred writings of Zarathustra (Zoroastar). They are known as Fire-worshippers, as they look upon fire and Sun as symbolical of the Supreme One. Fire is regarded as an appropriate symbol of God—quite rich in thought. Fire converts everything into itself. The flames always try to ascend up heavenward. Fire is the great purifier, destroying all that is unfit to endure. It is also sparks the thought that purity of heart alone can prepare one to see God. It cooks the food that nourishes us, like the audible sound waves gives us spiritual nourishment. As fire warms us when we are cold, so divine current gives us life, love, light. The Zoroastrian faith on Yoga describes, sixteen Chakras from foot to head. The followers of Zoroaster were called as the Magi of the “Wise men of the East”, said to be the original sufis, Ormuzd or Ahura Mazda was the supreme Lord, and Ahriman—the negative power. This faith’s central idea is righteousness, a life in the fullest harmony with the Great Law meaning fundamentally in harmony with God. Asura-Pita or Ahura Mazda was the supreme faith, Law and Life giver. Through Ash--the way of righteousness, one can approach the Father or God. Their sacred scripture mono-theistically and unequivocally declares- “There is nothing besides the creator Ahura Mazda. Everything emanates from

Him and merges back into him at the end" (like Niarguna Ishwara). Through the undermentioned six ways according to Zoroaster, the supreme One reveals himself to men and women, through his rays of light personified as "Amesh-Spenta"—Holly Immortals : FATHERLY (1) As a Vahista, (2) Vohu-Mano, (3) Khatra Vairya, MOTHERLY, (4) Spenta Armiti, (5) Haurvatat and (6) Ameretatat : (7) Ahura Mazda and (8) Sraosha (Sanskrit "Sri"—to hear) is the ray that can be heard and comparable to the Audible Life stream of the Masters, Zaruthushtra, in his Zeud Avesh Prayers, says "Oh, Mazda, may 'sraosha' go together with Vohu-Mano, to the person whom thou lovest" :

BUDDHISM ·

There are three schools of thought in Buddhism, viz., Mahayana, Hinayana and Vajrayana. The last is treated as esoteric and apparently practised in Tibetan monasteries. The difference between the first two schools can be discerned from what follows ·

"Buddhist Philosophy has been concerned with the nature of the real and the relation between the real and the unreal, the phenomenal and the noumenal ; and speculation on this problem has ranged from the most extreme forms of realism which asserted this phenomenal world to be the only reality, to the most extreme form of idealism which denied all reality to the phenomenal world. The middle path between these two, the monism of the Mahayana school, sees existence as one aspect of reality, phenomenal and noumenal being but two sides or poles of one transcendental, eternal reality, which unified them both".

KRISHNA-YOGA IN THE BHAGWAD-GITA :

The whole of Gita is the quintessence of the Vedas,—negating interpolations. The above Yoga issues forth from verses 10—14 in the 6th chapter in the Gita as :

Let the Yogi constantly engage himself in Yoga, remaining

in a secret place by himself, with thought and self-subdued free from hope and greed. In a clean place, established on a fixed seat of his own, neither very much raised, nor very low, made of cloth, black antelope skin and kusha, grass, one over the other, there having made the mind (manas) One-pointed with thought and functions of the sense subdued steady on his seat, he should practise Yoga for the purification of the self. Holding the body, the head and neck erect, immovably steady, looking fixedly at the point of the nose with unseeing gaze. The self serene, fearless, firm in the vow of Brahmacharya (continence, celibacy), the mind controlled, thinking of ME, harmonized, let him sit, aspiring after ME.

This is an occult internationally well-known system of interpretation of the Vedas. This is called the "Ashtanga Yoga", i. e., divided into eight parts, viz., Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

YAMA means restraint, non-killing, truthfulness, honesty, continence, non-acceptance of gifts.

NIYAMA connotes external and internal purification, study, worship.

PRANAYAMA is anchored in the control of the vital Force—Prana, which on regulated contentfully willed breathing, results in Udghata, the arousal or awaking of the "Kundalini". The triune processes of Pranayama get claimed at 'Kumbhaka' attained through the restraint of 'Prana' through concentration on internal and external objects and is discerned to remove all coverings of the Chitta and give the single-pointed sight.

DHARANA denotes perfect concentration of mind, by drawing it to one point, and then holding it there, keeping the mind one-pointed.

PRATYAHARA signals withdrawing the attention entirely from all external objects of sense—then going into the inner world—closing the "Nine-Doors". Thus, the room's windows and doors of disturbance shut from without, mind

becomes calm after withdrawal from the sense-world and is ready for the next climb

DHYANA underscores holding the mind in fixed contemplation upon one object. By concentration finally upon the light in the head, acquisition of perception of Beings of divinity becomes a faith accompli. The undermentioned to inferences in this regard have no correspondence in modern thoughts

There is a light in the head, and there are divine beings who may be seen by those who thus concentrate upon the "light in the head". It is held that a certain nerve, or psychic current, called 'Brahma-randhranadi', passes out through the brain near the top of the head. In this way there collects more of light than elsewhere in the body and it is called Jyoti—the light in the head. And as every result is to be brought about by the use of appropriate means the seeing of divine beings can be accomplished by concentration upon that part of the body more nearly connected with them. This point is the end of Brahmarandhranadi. It is also the place where the connection is made between man and the solar forces.

SAMADHI affirms going beyond the sense world and in isolation entering the region of inner reality—the super physical plane of consciousness. Isolation is sometimes called emancipation. The qualities found in all objects which affected and delayed the soul have ceased to be mistaken by it for realities and the consequence is that the soul abides in its own nature unaffected by the stupendous and formidable "pairs of opposites". It yet must not be deduced that the philosophy of Yoga results in a negation or in a coldness, such as our English word "Isolation" would seem to imply. The contrary is the case. Until this state is reached the soul continually affected and deflected by objects, senses suffering and pleasure is unable to consciously partake universally of the great life or the universe. To do so it must stand firmly "in its own nature," and then it proceeds further to bring about the aim

of all other souls still struggling on the road.

JAINISM :

This is a philosophy and a treatise on Ahimsa (non-violence), Karuna (mercy), Satyam (truth), Swadyaya (self-study). Devotion and respect to Acharyas, Sadhus, 24 Tirthankars, Mahavira founded Jainism and preached the gospel of love to all. The esoteric Kriya technique is a replica of Hindu Tantric texts and action appropriate to the extent of their necessity in a semi-sanskritised style.

They practice Tapas, austerity, asceticism, even sometimes, to the extreme extent of self-immolation, through ascetic-regimen.

Thus seemingly endless have been and are the religious movements. Now we turn to concentrate on the various branches of the Ancient Indian sciences (parts of Para Vidyas) and the are alphabetically grouped as follows .

1. Astral Travel
2. Anka Vidya
3. Astrology,
4. Astronomy
5. Ayurveda
6. Anga Vidya
7. Bhuma Vidya
8. Brahma Vidya
9. Bhuta Suddhi
10. Bhando Vidya
11. Deerghayu Vidya
12. Dahara Vidya
13. Dakini Vidya
14. Gem Therapy/Gandha Vidya
15. Hipnotism
16. Indrajala Vidya
17. Kaya Kalpa Vigyan/Karma Kanda
18. Life after Death (Life)

19. Mudra Vigyan
20. Mantra Vigyan
21. Music/Madhu Vidya
22. Magneto-Therapy
23. Madhu Vidya
24. Nature Cure/Nada Therapy
25. Panchagni Vidya
26. Parapsychology
27. Prana Vinimaya Vidya
28. Pranasya Prana Vidya
29. Pranayama Yoga/Palmistry
30. Ramal Vigyan
31. Rahoyaga Karma
32. Samvarga Vidya
33. Sabda Vigyan
34. Suvar Vigyan
35. Solar Therapy Siddha Vidya
36. Surya Vigyan
37. Savitri Vidya
38. Spiritual power
39. Theosophy
40. Metaphysics
41. Tantra Sastra
42. Tatwa Vigyan
43. Telepathy
44. Telekinesis
45. Yoga of Synthesis
46. Sri Vidya
47. Yagnya Therapy

The foregoing list of subjects in the field of Ancient Indian sciences is not fully exhaustive. Each branch could easily be broadened out to be an "Encyclopaedic-Para". Some have already attained this status. When this is the possibility, I write a few lines only on each of them. Opening out the branches, to the world, for getting inspired to dive deep into any

or all of them, as per destined aptitudes. The divisions, 56, in number, resembled the pre-historic Indian states.

(1) ASTRAL TRAVEL :

Science is the keynote, Magum-Opum of this 'Age of Intellect'. It is to be felt and experienced as throbbing with light and life incessantly. "Creative evolution" is a substance of Life, Light, Beauty and Goodness, and above all, a thing of "Soul" not an orderly universe involving out of chaos by the blind impulses of physical forces of the mechanistic theory. Life is more than protoplasm acted upon by chemical osmosis and electrical reactions. A practicent of yoga evolves himself to see and experience the existence, use and function of an ethereal medium, penetrating everywhere, called 'Akasa' or "Astral Light" and recognise, by cognition, the universal distribution of this as a fact in nature, metaphysically expressed as "Spiritual Identity."

Meditation, with its seed as 'Astral Travel', (which becomes the subtle object in view) ends with the indissoluble element called 'Primordial Matter' and thus, the meditator flies to the surface of 'Akasa' where he finds all that he wishes,

(2) ANKA VIDYA :

This branch deals with the aceteration of the positive oscillations and conversion of the negative into positive oscillations, even generated by the numero-mystical vibrations, set up by the "Sound-Current", in the various plexuses of the human 'Astral Body', inducted into the physical body through the "spinal canal".

(3) ASTROLOGY :

It is one in the six constituents of the unwritten and ever-existing Vedas—the the inexhaustible treasury of knowledge and wisdom and is a prognosticative science interpreting the Zodiac, inter-related to the Solar-system. Time has been capsuled and

space finitised in this, predictive-subjective science. Vast number of Books exhaustively written from different perceptions exist ; but the knowledge can be conveyed only from the Preceptor to the pupil through auditory-paths of communication, for the sparks of wisdom revealed ultraphysically may be a veritable cosmos incomprehensible for writing and publishing.

(4) ASTRONOMY

It is a study of the heavenly bodies and an offshoot of Astrology. Our space science/Physics is bent upon planetary conquests and has bagged Moon and pursuing its course with Mars, Jupiter and Saturn by utilising the finding of the ensuring Halley's comet (1985/86) passing through the perihelion and by other direct means. Quite a lot of volumes on Astronomy are available for gaining knowledge. By no means the last word on the subject has been written and this field of study can become complete, with this subject kept as the prime 'Seed' in one's meditation, which will enable a person to astrally fly to the astronomical galaxies, the Milky-Ways, Stars, Planets and constellations, to find out what is what and where.

(5) AYURVEDAS

Is the most compact all-in-one ancient science of India, based on herbo-mineral metals-proportionally combining into compound-products of synthesis of proven preventive cure of ills, diseases, ailments, etc. The infallibly established diagnostic method followed by the Ayurvedic physicians to treat patients is through the Nadis-pulsations and also to discern if the 'Vatha', 'Pitha' and 'Sleshma' are equi-proportional in their contents in the body and, if not, to detect which is more or less, and accordingly, prescribe and administer preventive medicines for permanent cures. What types of human biological and physiological imbalances, which have been and are given up by Allopaths, Homeopath, Unani, Hakims and other as

impossible to cure by them, are finally satisfactorily cured by Ayurvedic therapy and medicines.

(6) ANGA VIDYA :

It is that division of unesoteric mystery which teaches us about the absorption of the “cosmic-power-consciousness” in our pentasheathed human system, through the technique of “Akshara-Matika-Prayoga” involving the use of select extroverted Mudras. This is, perhaps, yet to develop into a tutorial and practical form of Book.

(7) BHUMA VIDYA :

The Vedas exclaim : “Yo-vai bhuma tat sukham”. The quintessence of this secret section educes the ecstatic state of an unalloyed blissful existence for the humans, who are led to perceive the Divine sport of the supreme consciousness - the Ens Realissimum—continually percolating the phenomenal and noumenal manifestations, which synthesize themselves into the Absolute ONE in many, the apex of the tripod of existence, wisdom and suprainstitutional happiness, moving towards Bliss. There is no book exclusively written and available on this subject.

(8) BRAHMA VIDYA :

To know this Vidya, let us begin with the six schools of Indian Philosophic thought in the ‘Down-Up’ manner, excluding ‘Charmaka’.

(a) SANKHYA—authored by the sage Kapila differs from Vedanta by its dualistic posture. It posits that the material world “Prakriti” and the spirit called “Purusha” are contradistinct or separate. Prakriti is observed as the creation and interaction of three Gunas (Satwa-purity ; Rajas-activity and Tamas-Inertion).

(b) YOGA (of Patanjali)—is practical disciplinary system

of concentration and control of the mind which creates all illusions. Though somewhat similar to Vedanta, it suggests "Purusha" (Brahman) untouched by Karma or time, is the cause of creation. Patanjala-Yoga sutras are the essence of Raja Yoga, although 'Yoga' meaning 'Union', actually covers and applies to a wider range of disciplines.

(c) **VAISESEHIKA** by Konad Rishi, presents a material or scientific view of the Universe, stating that all things are made up of basic units called atoms. The fallibility in 'tug-of-war' with tenacity of this theory is brought to light by the scientists who assert that atoms can be broken down still into the minutest particles and the ultimate essence of matter cannot be determined.

(d) **NAYA** Gautama founded this school. He argues that God, or Ishwara, is responsible for the creation of the world.

(e) **PURVA MIMAMSA** by Jaimini, has prescribed various ritualistic practices based on Vedas to invoke and placate Gods and to attain heavenly existences. Dharma (righteous action) and Adharma (unrighteous action), create the world which is anchored on reward and punishment principle and potency.

(f) **UTTARA MIMAMSA** established by Sri Veda Vyasa Maharshi, through his 'Brahma Sutras' is pure, non-dualistic Advaita Vedanta, which states that all is 'Brahman' (unmanifested God) and everything else, which appears to exist, is only a projection of that Absolute Brahman. Sri Adi Sankara Bhagawatpada, an exuberant exponent of the Advaita (Monistic) school of philosophical thought, had conclusively stated 'Brahma Satyam Jagan Nithya Jeevo Brahmanya Naparah'. Brahman is reality or truth. World seen is falsely stated to let existent. Atman (individual) is none different from Brahman, and verily Brahman itself. There is a supreme reality, eternal and indefinable. This is absolute, inconceivable and ineffable.

The Brahman presents itself to us in three supreme terms of its Truth : an absolute (sat) existence, an absolute (Chit) consciousness and an absolute (Ananda) Bliss. Thus is the Brahman's poise becoming self-revealed.

Ramanuja then came to give his followers his theory of qualified Monism (Vishishtavaita). While interpreting the mahavakya — "TAT TWAM ASI" especially "TVAM" thereof, he says 'Twam' means 'Amsa' : "you are the part of the whole" (when read in the nominative).

In the system taught by Ramanuja, Nimbaka, Madhva and Vallabha, the world, in each case, is real, but the principle of which it is the manifestation is not independent and self-subsisting but dependent on or present in God as the *Ens Realissimum* in various ways, as either the Body the Lord (Ramanuja), within His Lordship (Swamitva Sambandha) (Madhva's School) or as different (Nimbarka) from the Lord as the possibility of distinct and dependent existence (Madhva) and yet not different as impossibility of independent existence (Swatantra Satta-bhava) of Bhedabheda school (Kashmir Shaivism) or as one with God without recourse to any principle of Maya (Vallabha), such as Sankara teach, being a part of Him, as it were a spart thrown out by fire. Veda or the Shruti is the prime revealed treasure to understand this Vedantic Truth par-excellence and, therefore, it is known as "Shruti-Pradhana" the first in its direct importance. These follows the "Yukti-Pradhans" the Shastra of reasoning.

Then finally, comes the magnum opium "Saktadvaita Vedanta", which will be briefed in the discussion on SHRI VIDYA.

(9) BHUTA SHUDDHI :

It is the most efficacious subjective esoteric Kriya yoga technique practised in "Mother-worship" for the aspirant (Sadhaka) to get transformed as "SIVA" (so as to worship SIVA) (Shivo Bhutwa Shivam Yajet) through the psychic

process of divining metamorphosis, to be learnt from ones Guru only

(10) CHANDAS' VIDYA (the 3rd Anga of the Vedas) :

As a subjective science on "Rhythm" or "Rhyme" it makes us superbly progressively evolve upwards to realise the TRUTH, BEAUTY & GOODNES the kinetic power of consciousness by catching the 'minima' of the mysterious sound current vibrations and floating blissfully in the audible life stream which knows no boundary, horizon or any other limitations. At Lindan, West Germany, some years ago, a team of physics Nobel Prize Winners is said to have conducted an experiment, taking the supersonic wavelengths (with their amplitudes) generated by the Veda-hymnal intonations in the prescribed specificity on the one hand and the quantum theory (of particles) on the other, aiming to ensure, thereby, establishing the unity between these two perhaps. The inference of the said experiment closely resulted in the quantum theory not even yet touching the outer periphery of "Veda-Nada-Region"

(11) DIRGHAYU VIDYA

This branch deals with the attainment of 'chromatic high long-span longevity'. The following tips ensure the above aspiration of all concerned

- (a) Reduction progressively of the rate of respiratory cycles from fast-to-medium and then slow (less than the 21600 times per day)
- (b) Eat to live and not live to eat.
- (c) 'Pranyama' the science of rhythmic regulated breathing and the increase of stability ratio in the retention of the inhaled 'Prana', each day
- (d) 'Surya Namaskaram' (Mantra-Yoga Science Type) (132 or 12 postures) and Asanas
- (e) Get connected to the 'Pranasya Prana' by locating it

through your 'Light' in the upper orifice of your head.

- (f) Life in eternity is there for you in your supra-astral Light, swimming beyond time and space. This science takes years to master and the constant guidance of the Guru to the pupil should be ensured by the latter or all concerned.

(12) DAHARA VIDYA :

The extension of this Supra Yoga faculty from the (anahat) cardiac plexus to the (Sahasrara Kamal) thousand petalled Lotus, corresponding to the Pineal gland in the physical body in the (sushumna), Spinal canalis centralis canal, through the laryngeal (Vishuddhi) and cavernous (ajni) plexuses confers, on the meditator, pure qualities, cosmic love, various psychic powers, unprecedently great successes, complete knowledge of the vedas, knowledge of the past, present and the future, destruction of one's Karma in the past and the present lives, Intuitive knowledge, entering another's body through the correct comprehensive knowledge of its structural and functional channels and self-realisation.

(13) DAKINI VIDYA :

Through this branch of learning a meditator, intently fixed on the crescent moon, gets psychic powers conferred on him, becomes the possessor of the knowledge of all the astral entities and also intuition, after getting rid of all impure qualities which are fully annihilated. The sadhana, when done, as prescribed and taught, will get screened from outside while onlookers are eagerly viewing even when performed outside, as circumstances may warrant.

(14) GEM THERAPY .

Precious gems and stones are vibrant with life, granted them by their Indwelling supreme Power. They, always, in their purest state, emanate soft currents, like the Kirlian current, for

utilisation in the cure of ailments of the known and the unknown types.

The following are the nine-gems (Navaratna) against each of which the planet getting propitiated is indicated :

1. Gomedakan	..	Rahu
2. Sapphire	...	Saturn
3. Cat's eye	..	Ketu
4. Coral	.	Mars
5. Diamond	..	Venus
6. Pushparagam	.	Jupiter
7. Emerald	...	Mercury
8. Pearl	...	Moon
9. Ruby	.	Sun

The lucky birth stones to be worn by those born in each of the 12 months of the year are named hereunder :

1. Garnet	..	January
2. Amethyst		February
3. Blood Stone	.	March
3. Diamond	...	April
5. Emerald		May
6. Pearl		June
7. Ruby		July
8. Peridot		August
9. Sapphire	...	September
10. Opal		October
11. Topaz	.	November
12. Turquoise	..	December

These gems and stones are activated by Solar-Power, which grants peculiarly individual properties to them. When these are charged with the esoteric 'Mantric' vibrations, it is believed that tremendous energy is generated by them for the benefit of the users. This field related to Astrology, Palmistry and Numerology, requires a researching study by the subjective and the objective scientific methods.

(15) GANDHYA VIDYA :

This study is a quadru-petalled explorer and finder of the "bio-feed-back", nourishing growth, progression and evolution of all created entities, with the supply of nectaric elixir, which cures all physical and mental imbalances, that with certitude, get equalised towards restoration of normalcy through herbo-mineral activity, radiated by the Sun who enlivens the Earth with the incessant radiations.

(16) HYPNOTISM (& MESMERISM):

These twin subjects are supplementary and complementary to each other. By these *nom-de-plumes*, it is to be very clearly understood, a certain descent of sleepy states on the persons, influenced by the hypnotist or mesmerist, is worked out, when they are utterly victimised by their surrender of the power of controlling themselves subjectively. In this state of superimposition of the hypnotist's overriding physico-mental swerainty, the victims are induced to act on auto-suggestions. These systems are to be deprecated wholly, because of the impairing irreparable loss—the victims thus sustain as the mediums.

(17) INDRAJALA VIDYA

Like the "David hexagon-star", there are many strategic formulae for the conquest of the internal and external inimical existences and attainment of health, happiness and peace. This Vidya is one of those granting such mysterious effects to the people practising it.

(18) KARMA KANDA :

Vedas abound in the prescription of various ritualistic performances for the attainment of the four, "Purusharthas", viz, 'Dharma', 'Artha', 'Kama' and 'Moksha'. 'Aswalayana', 'Apasthamba', 'Grahyayana', 'Bodhayana', 'Kanva', etc. sutras are the ritualistic treatises on the Vedas, besides, 'Brahmanas', 'Aranyakas', 'Upanishads'. It is exhorted :

“Sarvam Vidur Veda Vidhah Veda Sarvam Pratishtitam”, meaning the knowers of the Vedas know everything as everything is established in the Veda. Vedas are the exhaustible reservoirs, yielding Divine knowledge to all followers and implementers of these ‘Kriya’ (Techniques)

(19) KAYA KAI PA VIGYAN

This means attainment of immortalisation in and through this human-body. Diverse are the way for reaching this goal, but the *sanctum-sanctorum* is the same.

The approaches or methods for the accomplishment of the above objectives are listed as under

- (a) Mani: Scientific squeezing in the Elixir from the gems, stones, etc. into one's body by ingestion
- (b) Mantra: Repetition of sacred Vedic mantras and thus absorbing the vibrations created into one's system through the concerned plexuses and chakras. There are 7,00,00,000 mantras.
- (c) Aushadha: Herbo-mineral therapy in which the best of life eternalising oils and medicines are administered to prevent the physical body, with its etheric sheaths from 'aging', towards immortalisation.
- (d) Kundalini: The incessant raining of nectar from the sahasrara by the Shakti Kundalini: a priceless gift.
- (e) Surya Namaskaram: Getting saturated with at least with the radiations of the 12 main Sun's rays beaming to us, at the fixed dawn-timings.
- (f) Raja Yoga: Through Pranayam, Concentration and meditation as taught.
- (g) Mudra Yoga: By practicing Bandhas and various interlocking, curving, circularising and projecting of fingers, eyes, angular postures, flights levitational floatations of the body and so on.

- (h) **Tantric Dance**—Balancing the body as in dances operating the whole body in tune with the celestial music. Saturated with devotion and dexterity with the prescribed poses and postures drawing in the power of the supreme consciousness to the body through the limbs, and thereby getting easily metamorphosed spiritually.

(20) LIFE AFTER DEATH (OR LIFE) :

Vedas, Gita, Bible, Spiritualism Zend Avesta, Judaism, Tao, Confucianism, and a host of scriptures, holy books are the unquestionable direct testimony to the Truth, that there is and shall be life after (the death of this body) this life. Let us then quote as follows :

- (a) Vedas--‘Nachiketopakhyanam in Kathopanishad’.
 (b) Gita--‘One who is born must die : one who dies shall again be born’.

Modern spiritualism, from a low-deprecatory level, supports this fact of life through limited communication between this world and the super physical planes.

(21) MUDRA VIGYAN .

‘Mudam Rati iti Mudra’. This Science is used in spiritual esoteric worship (Tantrik method) as extended to Tantric dance in invocation of the direct grace of Mahashakti, who profusely showers her Mercy on them. The interlocking, curing, synthetic touching of the hand and leg, finger-tips, upper and lower phalanges, variegated focusses of the eyes, calibration of optical visions, movement of the limbs in tune and synchrony with Nada Raga, Tala, Shruti, Laya are all Mudra-postures, with different enlightening properties. This subject is fit for a thorough research.

(22) MANTRA VIGYAN :

There are, as written here elsewhere, 7 crores of Mantras. ‘Mananat trayateiti Mantrah’, i. e., the power that always

protects us by its constant (mantra) repetition.

Mantra Yoga is an exact science. Mantras generate the creative force, bestows eternal bliss and awakens consciousness. Mantra is a mystical energy revolving round a sound structure. They have, within their vibrations, a certain power. On concentrated repetitions of the mantras, their power of vibrations, rhythmically sounding, makes us soar higher and higher in the regions of the light of Eternity. These mantras are constituted by on Intra-scientific sonal combinations, drawn out of the 51 letters (Madrukakshare Malika) in mellifluous juxtapositional arrangement. Ipso facto, a theory on the building of the Pyramids suggests that it was a highly developed science of manipulating sound vibrations which enabled the early Egyptians to sculpt and move stones of gigantic weight and volume. Mantra sound has a supremely definite and predictable effect on the human psyche and body.

Bija (seed) Mantras directly act on the Nadis, vibrate the Chakras, provide subtle message, decouple blockades obstructing the free flow of Kundalini Energy. Nirguna (Abstract) Mantras set up powerful vibrations in the body and verbally declare union with the pure (unmanifest) consciousness.

The "Yoga of Physics", establishing a similarity of "Mantra Sounds" and "Quantum Theory" can advantageously be studied. Fritjof Capra gave a key-note addresses at the Los Angeles Symposium on Physics and Metaphysics on Oct 29, 1977

(23) SANGFFIA VEDA VIDYA

It is derived from the Same Veda, both have seven "Swaras" Sa Ri Ga Ma Pa Dha Ni, enlarged as Sa Shadja, Ri Rishabha, Ga Gandhava, Ma Madhyama, Pa Pandhama, Dha Dhaivad, Ni Nishadha.

Sa --in Muladhara activates the fourth petals with yellow coloured light. This is the Earth-Tanmatra.

Ri- in Swadishtana (water-Tanmatra) energises the six

petals with white light

Ga—in Manipura ka (Fire Tanmatra) powers petals with a red-coloured light

Ma—in Anahata-(Vayu Tanmatra) enlivens 10 petals with smokey light

Pa—in Vishuddhi (Akasha Tanmantra) illuminates the 12 petals with blue light

Dha—in Ajnya (Trikuti) brightens up the 2 petals with white and red light

Ni—(in Sahasrara) colours 1000 petals with the Golden yellow colour light. In this way, music helps, in its own inimitable ways and means, the sadhakas to attain self realisation

(24) MAGNETO THERAPY

The entire cosmic universe is a great spiritual Magnet empowered by consciousness in their power manifestation. The various magnets found and used for manifold purposes, like generation of electricity, are Her smaller replicas. These Magnets have the power, on specifically advised applications on the human system, by adjustment of poles and ingestion of magnetic radiations, to cure maladies like paralysis, stammering, sedentary nature, speechlessness, palpitations, nervous tensions and the like

(25) TUNKA VIDYA

This practice involves the prescribed schematics for generation of wealth in combination with and co-operation of Mantra Yoga

(26) As written elsewhere here, Vedas prescribe several rituals for particular and general achievements for the doers, who on the performance of certain rituals, surely become the recipients of the earmarked awards. These rituals are classified as (1) Yoga, (2) Ishu, (3) Homa (like Srividya, Chandī, Jayadī), (4) Aupasana (5) Agnihotra, (6) Samidhadana and so

forth. There is an inter-connection between the humans (celestial through these performances). Agni is the receiver and transmitter of the human offerings to Gods/Goddesses, etc. Read Gita : "Saha Yagna Prajah Srshta Purovacha Prajapati. Anena, Presavishyadhvam Eshavo sturisha kamadhuka" and the succeeding verses for the essentiality, importance and substantiation of this therapy. Mantras, specified, generate soft currents plunging into the offerings and further getting unified with Agni, which metamorphoses, as a video, or T.V. the specific God to who he personally directly delivers the purified offerings. The divinished Yagnya smoke cleans and purifies the heart, lungs, improves vision and protects us from all kinds of affections, known (but incurable otherwise) and unknown. The remnant ash from the 'Yagnya-Kunda' is to be smeared everyday for protection. This can also be used as a manure and fertiliser in the fields and gardens. This serves to augment soil-erosion through enrichment. The flames from the yagna-vedi shooting upward heavenwards cause rains through condensation and convection to enrich our earth. The thunder is capable of hydrogenating the soil with million tons of energy during those seconds couples with the contribution of Solar rays to the extent of about 2 millions tons of energy per second of radiation.

(27) MADHU VIDYA

This science deals with Esoteric-Chemistry and Alchemy. Now to become eternal in existence through the permeation of the 'Divine Rasajani', saturated with the power derived from the concentrated repetition of the Mantras prescribed for this course of Sadhana is solved.

(28) NATURE CURE

The gift, of this body to us contains in it all materials to keep us in a fit and healthy state of living and growth. Due to negligence, carelessness, ignorance and so on, this body is often

brought to a diseased condition with imbalances. Our body is a microcosmos ; and the universe is the macrocosmos. These two are interconnected. We have to remove the 'dis' from the 'diseased' condition.

(29) NADA VIDYA :

The cosmic vibration splits "Shakti" into two fields of magnetic force which can be represented by two entities NADA and BINDU. Centrifugally, 'Bindu' is the base on which 'Nada' operates. Centripetally, 'Nada' unfolds the manifest universe. These two are respected as the father and mother aspect of the Supreme Power. The bifurcation of Shakti is a duality in unity, not a separation. This duality of poles in the sub-stratum of manifested Shakti actually provides the magnetic force holding together in a state of vibration the molecules of this physical world and the universe unfolds and expands like a rose bud. After the first differentiation containing the seed-energies of the universe, the vibrating mass of energy continues differentiating and expanding and, by the fifth differentiation, it is believed, the energy is evolved on the gross planes, creating 51 articulate sounds, "Varnas", which are always present in the invisible world. The universe of forms, through the permutation and combination of these root sounds, is created. Sound through their physical vibrations, produce predictable forms. Sound is energy. Underlying all forms of the physical world are the oscillating wavelengths of the 51 primeval sounds in varying combinations. Sound thus possesses a potential form and form is sound, made manifest. In the flow of time, these basic 51 sounds had faded away and victimised by human amnesia. Sanskrit is directly devided from them and revelations are passed on through this celestial language.

(30) PANCHGNI VIDYA :

Rajarshi Vishwamitra became Brahmarshi, acclaimed silently by sage Vasishta, by means of this arduous and testing techni-

que. By the power of Mantra a Sadhaka, imbued with progressive and inspiring spiritual ambitions, gets himself enclosed with FIVE FIRES—"Garhapatya" 'Dakshina', "Ahavaniya" "Urdhwa" and "Chi" and continues to do penance till he gets the boons prayed for.

(31) PARA PSYCHOLOGY :

This aspect is related to the psychic science of the soul or mind.

So, this subjective as well as partially objective science deals at length with analysing the mind, from its conscious, unconscious and sub-conscious angles, and influencing it inwards towards the psyche the soul. This subject is extensively covered, by the "Sadhana Pada" of the Yoga sutras of Patanjali.

(32) PRANA VINIMAYA VIDYA :

This Vidya is based on giving life to the 'dead' by the mantric development of extra-pranic-resourcefulness for beneficial exchange 'Mrita Sanjeevini' and "Amruta Mritunjaya", mantras are used in this Vidya.

(33) PRANASYA PRANA VIDYA .

Prana is metaphorically called vayu in the sense of universal vital activity. It in itself is ONE, but on entry into each body, manifests itself in 10 different ways under 10 different names, of which the primary ones are prana, Apana, Vyans, Udana and Samana, the other 6 being - Naga, Kurma, Krukara, Devadutta & Dhananjaya.

From the convergence of these into the source PRANA i.e. Mahashakti, the cause of Brahman, we become adepts in this Vidya.

(34) PRANAYAMA YOGA :

"Pranayamair daheddoshan dharanobhishecha Kilbisan". When command over the postures has been attained, the mind

has become perfectly identified with the boundlessness of space, with a steady and pleasant posture. On attaining this condition, the yogi feels no assaults from the pair of opposites. This should be followed by regulation of the breath in exhalation inhalation and retention, which is further restricted by the conditions of time, place and number—which may be short or long. Here is both an allusion to the regulation of the breath as a portion of the physical Hatha-Yogic exercises. There is also an indication to the regulation of the several periods, degrees of force, and number of alternating recurrences of the 3 divisions of breathing as above ; it also alludes to another regulation of the breath, which is governed by the mind so as to control its direction to and consequent influence upon certain centres of nerve perception within the human body for the production of physiological effects followed by psychical effects. By means of this regulation of the breath, the obscuration of the mind resulting from the influence of the body is removed.

(35) RAMALA VIGYAN :

It is a sporting specialisation in the prostatic plexus to gain psychic powers, control over watery element, knowledge of astral entities and intuition. Impure qualities are dehydrated

(36) RAHOYAGA KARMA :

Being most secret and esoteric in nature and content, this karma should be taught to the highest Adhikaris.

(37) SAMVARGA VIDYA :

"Malini" upasana makes 'Samvarga Vidya', as her integrated ally. The preliminary starts with the propitiation of Mahamangali Rajni, as per Tantra Vidhan. This is also a secret.

(38) SHABHA & SWARA VIGYAN :

Floation in the audible life-stream of everlasting Bliss-Absolute

through "Vaikhari", "Madhyama" "Paschyanti" and "Para" Vak can be taught.

(39) SAVITRI VIDYA :

It explains the Maha-Agni Yoga.

(40) SURYA VIGYAN :

Concentration and absorption of the properties of the 12 important and main rays of the Sun-through Surya Namaskaram will give us the knowledge and power to reach the *summum bonum* of our incarnation in this planet, after getting out of the "wheel-of-eight-four". These rays are :—(1) Mitra (2) Ravi (3) Surya, (4) Bhanu, (5) Khaga, (6) Pushna, (7) Hiran-yagarbha, (8) Marichi, (9) Aditya, (10) Sabita, (11) Arka and (12) Bhaskara, Each ray is used in SOLAR THERAPY and is a special field for research to be used in human Therapeutics and for cheap power-generation.

(41) CRYSTAL GAZING :

It employs the trained mind to materialise, on the Crystal, whatever prognostications are requested for, by concentration.

(42) MAN-VISIBLE & INVISIBLE :

Just as there are 3 states of matter solid, liquid and gas, including as per occult—chemistry, ethereal, thus accounting for 4 states, in the universe, so also there are 4 similar inner states for a man. In the physical states predominated by dense matter, man is visible and his visibility becomes inversely proportional to his explaining the higher inner regions by wholesome meditation pushed up progressively by the thread illuminated by the Divine spirit, the light of which makes him invisible from the physical stand point.

(43) METAPHYSICS :

It is a theory to "Know thyself". Glimpses of human possibilities makes us amazed to discover gigantic and revolutionary

changes in the earth as the diastrophic records show hidden away in sub-terranean rocks. A more astounding phenomenon presents itself to a man when he takes notice of the current records, during his/her own life time, proving that greater changes have taken place during the last half century in the daily life of man than in all the preceding centuries, despite all achievements of man in science and invention. In the control of the Earth and nature's forces, these are nothing when compared with what man can do when he comes consciously into his inheritances. The accomplishments of the mind, appear to be gigantic when viewed from the angle of the possible triumph of the liberated soul. If all brains in this planet were working at full capacity, even then the achievements of the intellect would be nothing when compared to what may be done by mind and soul working together under the full light of spiritual illumination. When man has subdued his passions, brought his mind under the control of the spirit, when soul stands undimmed and unfettered, it is then he will get an idea of his exalted position through metaphysics.

(44) THEOSOPHY :

We shall not deal with this aspect

(45) SPIRITUAL-POWER

It is the cosmic power, Kundalini, in the individual bodies. It is a supra-material infra-structured force with universalising function. It is a supreme spiritual potential shakti. It is the initially dormant, coiled-up power in us all. This mysterious Kundalini has its face downwards at the mouth of the sushumna Nadi-canal centralis. When awakened, it hisses like serpent and is known as the serpent power, which activates illumination liberation and realisation. She is the fons-et-origo of all knowledge and bliss. She is pure consciousness, Prana Shakti, the cause of creation, preservation, dissolution, transformation

and re-creation in an autocyclic manner. One can achieve it by practice under ablest guidance.

(46) TANTRA SHĀSTRA :

Mainly there are 64 of them. A few only are available, others are lost, for example, the 'Shakti Yamalan'. They are the fore-runners to end subsequently Vedic contemporaries. Through corresponding 'Yantras' or circuit diagrams, Tantras guide us to merge into "MAHASAKTI"—the creative of all including the "TRIMURTIS"—as authenticated by Atharva and Rig Veda Suktas. "Aham Rudrebhih" and "Ya Devi Mahati".

(47) TELEPATHY :

It is the science teaching how one mind can act on another mind at a distance (for and/or near). There are many recorded evidence to prove this occurrence with certitude. A disciplined mind (yogically) when empowered by lighted spiritual thread of the soul-spirit, ensures this telepathic communication.

(48) TELEKINESIS :

A few years ago, at my shishaya's house at Bombay, when I directed Sri Mahaganapathy Havan and Sri Devi Rahasya Mahayaga, in the presence of a Professor (Retd.) of physics attached to the university of Bombay, and other persons of eminence, the fans and lights (in the room of performance), the switches of which were 'off', started inверesly rotating and lights burning, followed by thunder showers in the month of May during the whole of that particular night. Water was flowing like rivulets on the suburban streets of Bandra, Khar, Santa Cruz, Vile Parle, Andheri of the metropolies of Bombay. There are other instances to quote. When I went on pushing my index finger nearer and nearer to the radio knobs, they started automatically tuning stations, making objects move without any contrivances through spiritual self-propulsion. This is known as Telekinesis.

(49) YOGA OF SYNTHESIS :

Yoga branches out as follows : (1) Karma, (2) Bhakti, (3) Jnana, (4) Hatha, (5) Raja, (6) Kundalini, (7) Laya, (8) Swara, (9) Mysticism, (10) Nada, (11) Kala (12) Bindu and so on.

Through the processes of integrating and absorbing all the best in the above systems yoga of synthesis is practically established.

(50) TATVA VIGYAN :

There are 36 Tatvas : Prithivi, Apa, Tej, Vayu, Akash, Shabda, Sparsha, Rupa, Rasa, Gandha, Twak, Chakshu, Shrotra, Jihva, Aghrana, Mana Buddhi, Ahankara, Vak, Pani, Pada, Payu, Upastha, Chitta, Maya, Kala, Avidya, Raga, Kala, Niyati, Purusha, Shiva, Shakti, Sadashiva, Eshwara, Suddha Vidya. Each is a world by itself in this cosmic universe. We should not only know the nature, structure, contents and functions of these original principles ; but also try to understand their properties, which will practically, be found unlimited. By transcending these principles, we can immerse ourselves in the blissful oceanic bosom of Mahashakti. This is the ultimate goal of humanity.

DREAM AND ITS IMPLICATIONS

Pt. Vallabesh Divakar

Dream follows a man like his own shadow. It is closely inter linked with his mind and heart. Dreams are caused even by stomach and mind trouble or even by an unbalanced diet ; but these may occur even to warn us of good or evil events awaiting us in future.

Being a part of the almighty our soul is foresighted. It is most probably true that our soul itself foresees the evcute likely to happen in future and forewarns us of them through symbols of its choice. The process of dream is possible during sleep although a walking man may also be a victim of sleep and vice versa. Dream is in fact related to memory consciousness. Here we shall discuss the nature of dreams and what they symbolise.

Time of Dream and of its Frection :

If dream occurs in the first quarter of night, it may bear result in an year ; of in the second, in eight months ; of in the third in three months ; and if in the fourth, only in a month. But if it happens to be around dawn, the result may be expected in ten days ; and if at day--break, the result will be out on the same day. However, it must be noted that only that dream is recognisable or fruit bearing which is vividly remembered ; others which are partly or disjointedly remembered need not be taken into account.

Nature of Dream

There are various sorts of dreams pertaining to land, birds food, disease journey, tears and laughter. There are only different symbols indicative of different results.

Land-Symbols

Making land gifts in dreams is indicative of some positive gain from one's wife. If however one dreams of landed property, one may expect bags of money similarly vision black land forewarns one of possible trouble or calamity. Shaking land, of failure in one's project, an earthquake of total destruction, missing away of earth from under one's feet of trouble from the state, chain of high mountain of dishonour green and of cultivation, of paddy fields of danger from the very oneself ploughing a land of name and fame emerging out of a cave of finding a new direction, a map of a land of progress, crematorium or grave yard, of growth dismantled house of robbery construction of a house of success in projects, hunting in a forest, of gain of pleasures, wondering in a forest of sufferings, staying in an inn or hotel of poverty or imprisonment, climbing a wall of progress in industry seeing some one falling down from above of benevolence to others, climbing a mountain of hardship a fall from a wall or a mountain while climbing upon them of downfall.

Wind-Symbols

Walking in fresh air
Hurricane and Storm
Kite flying

Indicative of

Absolute success
Trouble
Good luck

Sky-symbols

Clear Sky
Red Sky

Misfortune
Disease

Evening Sky

Sun

Moon

Lustureless sun or moon

Sun rise

Solar-eclipse

Flying in the sky

Ominous

Quick Progress

Monetary Gain

Trouble

Success

Calamity

Complete success

Insect-Symbols ,

Ant

Black out

Red out

Bee

Smoke

White smoke

Snake bite

Fish

Dead fish

Catching fish

Rate

Good luck

Fortune

Land gain

Good luck

Happiness caused by son

Profit

Monetary gain

Horlinger of fortune

Ominous

Progress

Ominous

Water-Symbols

Sporting with sea waves

Ship journey

**Swimming in or
walking on the ocean**

**Sitting on a lotus in middle in
a pond and eating food**

Falling in a pond

River fluring near a house

Flouring water

Fountain or a lake

Swimming

Drinking hot water

Jug or water to someone

Ominous

Distant Travel

Monetary gain

Royal honour

Misfortune

Honour & economic gain

Progress

Good luck

Fortunate

Trouble

Good gain

Fire Symbols :

Fire	Lucky deeds
Ashes	Poverty
Respected vision of face	Distortion of nature
Lamp festival	Happiness and goodluck
Walking with a lamp	Progress
Seeing a lamp in another's hand	Danger from an enemy
Burnig house	Royal pleasure
Rising smoke	Loss

Animal Symbols :

Elephant	Good luck
Riding on an elephant	Gain of honour
Camel	Goodluck
Riding a Camel	Ominous
Horse	Luck
Riding on a horse	Marriage
Fall from a horse	Ominous
Donkey	Misfortune
Ox	Fortune
Cow	Goodluck
Buffalo	Goodluck
Riding on a buffalo	Ominous
Goat	Fortune
Cat	Dishonour
Dog	Luck
Monkey	Trouble
Tiger, Leopared and lion	Growth of enmity
Deer	Misfortune
Peacock	Gain money
Cuokeo	Harbinger of happiness
Parrot	Happiness and wealth

Metal Symbol :

Gold	Success
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Silver	Loss
Copper or copper article	Luck
Brass	Betrayal
Bag of coins	Family happiness
Bronze and iron	Misery
Zinc	Happiness
Jewell	Growth of appliance
Church or temple	Goodluck
Music	Performance of auspicious Ceremonies
Flower	Goodluck
Urine or Secretion	Monetary Gain

This is how dreams have been interpreted by Indian dreamologists. Remedies for warding off ominous results. Here also been suggested which include concentration of mind on good thoughts and adoration of a duty of one's own choice.

COSMIC SYSTEM AND EVOLUTION OF LIFE

M. C. Bhandari

This universe is in existence for an unlimited time. It contains limitless galaxies, stars, planets and space. They are full of limitless lives, matter and spirit. Every one is growing, revolving and evolving according to a set principle which may be called total cosmic system.

Whereas there is no personalised God, but "this total Cosmic Force" may however be called God. A particular life, has arisen out of this total force and is working or moving and evolving according to the strength of the contents of matter and spirit it has drawn from this force. This will go on till it is fully evolved and submerged back into this total Cosmic System. It is all automatically happening. Once a man comes into existence, he is born with certain potentialities and capabilities, which makes him do only certain things : it is reaction of his own actions that makes him to face bad days or enjoy good days. When he becomes completely desireless, there is nothing then to react and so he is fused back into the total cosmic force. Since he is not a product of his own choice, he is not totally free to perform any act he may like. But that depends on his seed, his stuff and the content of his being, the quantity and quality of the matter and spirit in him, as also the changing influence of outside forces, that is, the effect of planets and the atmosphere. The stronger one is spiritually, the lesser will be the influence of planets or outside

forces on him. The extent of his freeness will depend upon his spiritual strength. Stone is not at all free. The trees or vegetation have but little freedom. Animals and insects attain some more elements of freedom. Man only gets higher freedom. But amongst men as well, labourers and employees have the least freedom, the professional and employers have little more, rulers still more and the Yogis have the highest freedom. A complete Yogi is very near the fusing point. Therefore the effects of planets or the so called principles of astrology cannot work on a very evolved person. It will depend on the stage of person's evolution. This evolution is gradual, it takes millions of births to evolve completely and attain full freedom. With the small freedom that he initially has he can, either retard or accelerate his further evolution by his own actions. A Yogi or a half-Yogi, therefore can undo, to a great extent, the reactions of his past actions. An evolving person can move towards being a Yogi little quicker by making maximum use of the small freedom that he has got towards evolution.

Who is Yogi? A person's being Yogi does not depend on his caste, creed, sex, dress, nationality, profession, status, education or on the fact whether he is a layman or a monk or is performing or not performing particular rituals. A person, can be called Yogi, in whatever position he is, if he can remain unruffled with any situation, is not proud for his success or sad about any adverse situation. He does not have any reactions. His actions are not based on others. He works (whatever profession or job he is in) without stress and strains with no attachment as well as with no concern about the results. In other words, he performs his duty and accepts whatever comes with ease. He works as if he is acting in a drama playing the given role without getting affected by the role he is playing. Such a person does not regret about whatever has happened in the past nor does he dream for the future. He is simple, natural, egoless and pleasing to meet, having no showmanship or

taboos. He is happy in every situation and has no planned way of life. He is an observer to whatever is happening. It is difficult to find such a yogi, but to the extent these elements are found in anybody, he is Yogi to that extent. If he is progressively achieving such a state, he is in process of being a complete Yogi.

Till one achieves complete Yogihood, he is product of his actions and circumstances over which he has practically no control. All lives, human or otherwise are at work on the basis of their own actions, that is, Karmas. One should not therefore worry about the things he cannot help. Many are in misery—not because of him but because of their own Karmas. No one else can be held responsible for the same. They live as per their own doings and circumstances. One should not worry for them. He should worry only to the extent of his own role.

In fact, one can't take a decision or judgement about others. No one of us has that authority as we do not know things about them from all the angles. Our judgement will be based only from one or two but not from all the angles. For example, some one is stealing or drinking alcohol, or some one is running after some person. We are not the judge to say that he is doing wrong, since we do not know his circumstances in which he is doing so—we do not know about his compulsions, reasons, his relationships, and therefore we are not fit persons to say that he is doing wrong or right. There is nothing wrong or right in this world. Everything is relative. If we are saving one animal from being eaten by another, we are depriving the other from having his food. What would happen if some one removes our dish of food. Who gave us the authority to interfere with other's activities. If we are full with compassion, we should be nice enough not to kill any one or hurt any one. If some one is being killed or hurt by some one else we are not

the sinner. If we are in a position to convince the killer, we can convince the killer that killing some one is an unkind act, and should leave it at that. If we forcibly stop him from killing—we are doing a thing which we will not like to be done on ourselves—we will be interfering with the other person's needs—we will be depriving him of his food.

There are numerous and countless deaths taking place every fraction of time. Innumerable creatures living in air, water, earth, vegetation etc. die every moment before our own eyes, some of which we see, some we do not—we are not sinner for all these deaths. Similarly there are several countless lives which take birth and survive every moment—it is not because of our mercy. If we are not killing or hurting we are merciful—if we are killing or hurting them—we are a sinner.

Therefore one should not feel sorry by seeing the happenings in the world. One should be concerned with what he is concerned with. This world and all the other worlds in this universe will function as per their own system. We are not the creator of those systems—and therefore leave their questions to their creator.

Even if we worry for the worries of this world, we can't help it out. Therefore we should be limited to our own role. It will be gradually possible for us to have larger role, larger horizons, larger freedom and ultimately to become part of the limitless. We have potentialities of that state as we are part and parcel of the total Cosmic force. Everything is within ourselves. It is futile to wonder outside. We can get peace, or spiritual satisfaction only by self-realisation. Many people are seen going to temples, Churches or Mosques, in a ritual way. How this simply can help them? Some of these people are as ignorant, as poor, as restless as inhuman as they were before when they started going. Sometimes we see that lots of beggars remain in or near the places of worship, but these places do not help them at all. Can any change be found in their lives? They are as poor, greedy, full of miseries and tensions

as ever. Then how the credit should go to temples or to the deities established there? How mere visits to them can help? Some people say that they can get what they want, if they pray in the temples. Does it actually happen? If it does, then the whole world would flock to such a place and everybody will be a monarch. No one will be unhappy and poor. Out of millions who visit such places with a view to fulfilling their desires, very few people's desires are fulfilled. That is because of their own will power or their own destiny which can be aroused even sitting at home. It is not the deity or temple which is important, it is the person who goes there is important and it is by his own strong will power that he gets some peace or solace there. Such a person can get the same thing even sitting at home. Importance of temples, mosques or churches is only to the extent it suits a particular person to get appropriate atmosphere to increase his will power. Some say there are good vibrations at these places. This also is not universally true. There are no good vibrations for every one who goes there or stay there. Don't we see the misery of the beggars living around these places or the greed of the priest or pandas there. They always stay there—where are good vibrations for them? Strong will power, good vibrations etc. are one's own creation, which can be created anywhere. Help of a temple or a diety if it suits could of course be taken but the best thing is not do depend on any outside factor. One himself is source of immense energy; he has to arouse it.

No spiritualist, astrologer or Tantrik can help us removing our misery. They can show us our own self, make our analysis, enlighten us, but cannot be of any direct help to us. An outsider can help us to the extent we can help ourselves, nothing more. So, if a Tantrik says that by citing some mantra or doing some pooja, or by giving some Yantras, he can solve any problem of ours, he is simply cheating us. He or any good teacher or spiritualist of course can make the analysis and then we ourselves have to pick up the directions, act accor-

dingly and find solution to our problems. By our own meditation, Yoga or action, we can get rid of some of our weak past Karmas. An outsider can do nothing. A true spiritualist will therefore tell us about our weaknesses and show us the path how we can remove them—the rest is up to us. There is nothing magical with him that he can apply on us and we can get rid of our problems.

Many people depend on astrologers. Astrology is a science of knowing one's character, potentialities and limitations—nothing more—no predictions about a particular event can be made by astrology. One can understand from an astrologer his character, tendencies, attitudes, favourable or unfavourable periods, and can decide to take action best suited to him in that situation. We can change our situation also marginally depending on the spiritual strength we have acquired. Everything is not totally destined. What is after all destiny? It is resultant of our Karmas done in the past which we don't remember now. That we call luck, but, in fact, that is the result of our own Karmas. If it is the result of our own Karmas done in the past, then by doing some suitable Karmas here and now we can undo fruitions of some of the past Karmas. We can't undo all of them at a time—as this will need tremendous will power which, in practice is not feasible unless we become a very evolved soul. Therefore fruition of some of our past weak Karmas can be stopped by our efforts this time but the reaction of strong Karmas will take place which we can't change and we call it destiny.

The undoing of the past Karmas, shall have therefore to be done by ourselves. Even Rama, Krishna, Mahavir, Buddha, Christ or Gandhi could not make their nearest followers equal to a fraction of themselves despite all sermons etc. Every one becomes what one could become. Even all these great men were great because of their own seeds with which they were born containing enormous spiritual force. Others who did not have that much, could not become

that big. Even these great men could not attract total universe, to themselves. Only that part of the universe, which had likemindness, or alignment with them because of past or present Karmas could only be attracted by them. This is not universal. Rama Krishna, Mahavir, Buddha, Christ, Gandhi had more enemies than friends. They had fractional following compared to the vastness of the whole universe. But even that fraction was so powerful compared to us that they were called great souls or God. They were very powerful but not all powerful. If they were all powerful then the entire world should have been their followers. No opposition, no need of criticism, no need of convincing, and everyone would have become their satellite automatically. They were however spiritually evolved Yogis who could attract large mass of people towards them. But each one's following consisted of limited numbers of people. Everyone of us is a separate individual soul and are different even from our kith and kin. Everyone has different seed and speed of growth and evolution. Therefore one should not copy or immitate any other. A particular way suitable to one may not be suitable to another. Everyone has got a different stage of his evolution. One should not feel sorry if he can't achieve which is colleague or anybody else has achieved. Similarly, he should not feel great about himself if he has achieved more than others who have not achieved so much. Each one is a part and parcel of the total universe and acts as per our relation with the total system. One can't be equal to any other. One's path of evolution has to be individualistic suiting his own stuff and stage of evolution. Therefore spiritualism is individualistic. One has his own individual "DHARMA", that is his own sphere of natural activity and duty which he should do or perform without any feeling of attachment or distaste. He has been sent by the total Cosmic system to perform and he has not come of his own sweet will. He is therefore in mundane sense, not master of his own. In ultimate sense, yes, as

he can gradually evolve himself and can fuse into the total force and can experience the total bliss

• CREATE LIGHT

‘Do not fight with darkness,
You will waste your energy,
Instead create new Light,
and let the world know what you say,
If you know where you are going,
the whole world will give you way.”

—M. C. Bhandari

ABOUT THE AUTHORS

PANDIT GOPI KRISHNA*Self-knowledge : The Crown of Human Life xxxiii*

Pandit Gopi Krishna was born at Gairoo, Kashmir, India in the year 1903. He was a great Yogi Philosopher who had done a great amount of research work on arousal of Kundalini. The potential of Kundalini, the mysterious power centre, has been known to Indian mystics and Yogis from the Vedic times. According to Gopi Krishna, once activated through Yoga, Kundalini can be the source of unimaginably powerful energy and can bestow great intellectual and spiritual power upon the individual. In fact, according to him, it can transform an ordinary human being into a genius.

He had been writing on promoting the investigation of Kundalini as the psycho-somatic evolutionary mechanism in man, on the source of creativity, genius, inspiration and mystical experiences etc.

For the last several decades he had been lecturing on this aspect, here and abroad. He had been the Founder President of the Central Institute for Kandalini Research at 14, Kiran Nagar, Srinagar, Kashmir, India. He had also founded the Kundalini Yoga Experimental Project at 193/3, Rajpur Road, Dehra Dun (U.P.), India.

He had published numerous books and articles on this aspect. His recent book "Kundalini—Path to higher Consciousness", was published by Orient Paperbacks, Delhi, in 1976.

SWAMI MUKTANANDA PARAMAHAMSA*Awaken the Kundalini xxxix*

Swami Muktananda was a master of the ancient and powerful spiritual tradition known as Jyoti Yoga. A native of India, Muktananda became a major figure in contemporary spiritual life, with worldwide following of several hundred thousand

people.

Born near Mangalore in 1908, Muktananda left a comfortable family life at the age of fifteen to search for a direct experience of God. For twenty-five years he travelled around India on foot, spending time with many of the leading saints and spiritual masters of the time. He took the vows of a monk, living a life of devotion to God and service to mankind : mastered classical Indian philosophies including Vedanta and Kashmir Shaivism ; and became a scholar and teacher of the Indian scriptures.

In 1947 he met Bhagawan Nityananda, one of India's most respected saints. Nityananda was a master of the Siddha tradition, a lineage of teachers known for their ability to give people a direct experience of their innermost nature by awakening their inner spiritual energy, or Kundalini. Muktananda recognised Bhagawan Nityananda as one who could lead him to the ultimate truth, and after nine years of intense study and meditation under Nityananda's guidance, Muktananda achieved the goal of all spiritual practices, the state of self-realization

Just before Bhagawan Nityananda died in 1961, he passed on to Swami Muktananda the power of the Siddha lineage. Soon after that, seekers from all over the world began finding their way to his ashram at Ganeshpuri. In 1970, at the request of his foreign devotees, Swami Muktananda undertook the first of his tours of the West. Since that time, during three world tours in which he visited the United States, Europe, and Australia, he carried meditation and Indian spiritual culture all over the world. Seekers of widely different backgrounds were attracted by the universality of his teaching as well as by the profound experience of peace, happiness, and inner understanding which they experienced through contact with him and his disciples. As a result, twenty-six residential ashrams and more than 250 centres of Siddha Meditation sprang up throughout the world.

Swami Muktananda was the author of a number of books on meditation and spirituality, including the autobiographical classic, 'Play of Consciousness'. His basic message was "Meditate on your own inner self. Kneel to your self, worship your self, understand your self, for your God dwells within you as you." He taught that to attain the goal of spiritual life, one does not have to renounce the world and go to a cave or forest, because that goal can be achieved as one performs one's daily duties in the midst of one's family and friends.

Muktananda took Mahasamadhi in October 1982. Shortly before in May of 1982 in a public ceremony in Ganeshpuri, Muktananda passed the power of the Siddha lineage to two long-time disciples, Swami Chidvilasananda and Swami Nityananda. These two grew up under his watchful eye and were specially trained personally by Muktananda for their future role from earliest childhood. When Muktananda installed them as his successors, he said, "I am entrusting the responsibilities of my seat to these two swamis who have become one with me by incorporating my teachings into their lives. I give the knowledge, the shakti, the authority and the power of the lineage to these two."

During his lifetime Muktananda had initiated a world-wide meditation revolution. Now Chidvilasananda and Nityananda, Muktananda's two chosen successors, are continuing his work and bringing an experience of the inner Self to hundreds of thousands of people all over the world.

PROF. ARDHENDU SEKHAR CHAKRAVARTY

The Mysteries of Life and Consciousness

Ardhendu Sekhar Chakravarty was born in the village 'Gangatiya' of the District of Mymensingh, now in Bangladesh, in September, 1933. Born of a very pious and orthodox family,

Dr. Chakravarty is extremely religious in temperament and also very proud of the cultural heritage of India. His maternal grandfather Shri Iswar Chandra Smrititirtha was a great Sanskrit scholar of the last century who wrote several books on the interpretation of the Vedas and Upanishads and also won several prizes and Gold Medals. He received great appreciation for scholastic interpretation of the Birata Parva of the Mahabharata.

Dr. Chakravarty obtained his M.Sc. in physics and Ph.D. for his pioneering research work on the Magnetic properties of Solids from the University of Calcutta in the years 1953 and 1960 respectively. He then obtained a Fulbright Travel Grant to go to the U.S.A. and spent about four years there doing research work in the optical and magnetic properties of solids.

Dr. Chakravarty has published more than fifty scientific papers mostly in the International Journals of repute. His 700 pages book on Magnetism, entitled 'Introduction to the Magnetic Properties of Solids', was published by John Wiley & Sons, New York, in 1980.

Recently, he has also written another revolutionary book (to be published) with the title, 'On the Creation of Life', where he has made an attempt to synthesize the Vedic ideas with those of modern science, in order to speculate in concrete scientific language, for the first time, on the physical basis of consciousness.

He is an authority on Solid State Physics and is also working in life sciences, publishing papers in this challenging field as well. He has participated at various National and International Conferences, delivered Invited talks at the national and International levels, here and abroad.

Referring to his speculative theory on consciousness that the most ancient Vedic thoughts might offer the clue to certain fundamental questions which science is unable to answer, professor Chakravarty says that some of the very basic important ideas propounded in modern science in this century

do have 'Striking Parallels' with the Vedic views in connection with the creation of life and evolution of consciousness. Affirming the reality of a 'Hidden World' which forms the matrix of the material world, he explores the physical basis of consciousness and postulates the existence of the 'Vital Energy' in matter originating from a 'highly specific and meaningful association of certain specific atoms', called 'LIFONS'.

His passion is Indian classical vocal music, Tagore songs and also devotional songs. He is working as a Professor at Saha Institute of Nuclear Physics, Calcutta.

YUVACHARYA MAHAPRAJNA

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Yuvacharya Mahaprajna was born on the 14th of June, 1920 at Tamkore in Rajasthan. He was then named Indrachand. His father's name was Tolaramji Choradia and mother's name Baluji. He had two brothers. His sister Maluji Pyara Bai renounced the world and became a Jain Sanyasini. His father died in 1920. He was initiated as a Jain Sanyasi by Acharya Kalugani in 1930 at Sardashahar.

His mother expired while in deep meditation in 1971 at Gangshahar. Acharya Shri Tulsi honoured him with the title of Mahaprajna on the 12th of November, 1978 and again with that of 'Yuvacharya' on the 3rd February, 1976 at Rajladesar in Rajasthan.

He is a prolific writer and so far he has written one hundred books. He is a recognised scholar of Sanskrit, Prakrit, Hindi and English. He has composed profusely in Hindi and Sanskrit. He is a great sadhak and promoter of "PREKSHA DHYAN".

PROF. UGO DETTORE

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Ugo Dettoire, born in 1905, B. A., Ph. D., taught history

philosophy for some years and then devoted himself to free literary activity and cultural divulgation. He published novels and short stories, outlines of history and essays on several subjects. In the parapsychological field, he made himself renowned in 1973 with the publication of 'L'altro regno' (The other kingdom), Encyclopaedia of metapsychics, Parapsychology and Spiritualism, the first one in Italy. In 1979 he edited the ampler encyclopaedia in five volumes 'L'uomo e l'ignoto' (Man and unknown), for which he obtained the contribution of the most important scholars in Italy. In 1976 was issued his 'Storia della parapsicologia' (History of parapsychology) and in 1977 his speculative essay 'Normalita e paranormalita' (Normality and paranormality ; 2nd edition in 1982 under the title 'Le due facce della realta' (The two faces of reality).

DR. PANDIT G. KANNIAH YOGI

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Dr. Kanniah Yogi was born of pious and devotional parents of Coimbatore, Tamilnadu. He had always a great urge to see God and for this purpose used to stay in the Temples for nights. He claims that he has seen God. He was trained for 12 years in the AGASTHYA ASHRAM at Nilgiris. After this training he started his family life at the age of 20, instructed by his Guru.

He has mastery over five languages including English, Hindi and Sanskrit. He is a teacher and a preacher of Yoga Vidya and has written more than 1000 books on this subject in Tamil and English. He is well versed in the Vedas and Upanishads and can bring out scientific inner meanings of the Vedic mantras. Often students from Overseas come to stay with him to learn the Yoga Vidya.

Dr. V. A. SHARMA

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Dr. Sharma, born in 1937, obtained M.A. and Ph.D. in Sanskrit Literature and Philosophy, is the Professor and Head of the Department of Sanskrit at Sri Venkateswara University, Tirupati, A.P. He has published six books : Citsukha's contribution to Advaita (in English), Vimarsas tatpadair eva, Sarbarisaparya tatha murarimurali and satika-paramatmastutih (in Sanskrit) and Andhrapadyagitanjali and Nelavanka (in Telegu) : and over thirty papers on the Sanskrit language, Literature and Philosophy. He has also been guiding research and the Director of Seminar on the Rasagangadhara and a member of the Committee for the Dictionary of Alankara Project, University of Mysore, India.

S. N. KHANDELWAI

Tantra & Para-Vidya 4)

Born in 1940 at Benaras in a land-lord's family of Eastern U.P. Toured alone on foot from 1960 to 1963 in the Himalayas. From 1956 to 1976 studied Indian Philosophy, Tantra etc. under Mahamahopadhyays. Prof Gopinath Kaviraj, Mahamahopadhyaya Acharya Rameswar Jha and Acharya Devmayak. Translated many books on Tantra which were duly published. Wrote and published two books besides hundreds of articles published in various magazines. At present busy in research on Bhrigu-Sanghita and also on Siddha and Nath cultures. Also studying the possibility of practical applications of Tantra.

Dr. GANESH THITE

The Purusha-Sukta of Rg-Veda 54

Dr. Ganesh Thite was born in 1944. He received his M.A. and Ph.D. in Sanskrit from the University of Poona and is now

working as a Reader in the Dept. of Sanskrit. He visited German Deutsche Republic and taught Sanskrit in Hamboldt University at Berlin.

Some of his important publications are : "Sacrifice in the Brahmana-Texts", "Medicine : Its magicoreligious aspects according to the Vedic literature." Besides, he has published more than 100 Papers in English, Sanskrit and Marathi.

DR. PRABHAKAR MACHWE

Guide to Secret Knowledge 60

Born on 26th December, 1917 at Gwalior, M.P. India, Dr. Machwe obtained his M.A. Degree in Philosophy and English Literature and Ph.D. in Hindi. He was a Professor of Philosophy and English Literature and Ph.D. in Hindi. He was a Professor of Philosophy at Ujjain (1937-1948) and also a visiting Professor at the University of Wisconsin and California during 1959-61, a visiting Fellow at the Institute of Advanced Study (1976-78), Princeton.

He had been the Director, Bharatiya Bhasha Parishad, Calcutta since 1979. He is a linguist and has widely travelled all over the world. He is the author of 65 books. "From self to Self" (Autobiography), and "East Vs. West" (Ranade Lectures, Poona University) are two of his well known books. Besides, he has also written monographs on Kabir, Namdev, Tukaram, etc.

SHRI BASU DEO PODDAR

A Total View of Para-Vidya 64

Shri Basudeo Poddar was born in 1935. He graduated from the University of Calcutta. He is an erudite scholar of Sanskrit and Hindi literature. 'Kalpurusa' a collection of

poems and 'Ramayan Mahabharat Ka-Kal-Pravah' in Hindi were published in 1978 both of which were widely acclaimed. He has already completed another voluminous book on 'Cosmic Evolution' and/or synthesis of human history, and this is going to press very soon. At present he is busy in research on 'Visnu and incarnation in ancient Indian literature'. He has been a ceaseless contributor of research articles in various prominent magazines. He is also an ardent student of comparative literature and philosophy.

DR. S. N. SHARMA

The Philosophy of Kathopanishad 112

Dr. Sharma was born in Jammu in 1936. He obtained his M.A. and Ph. D. in Sanskrit from Jammu University, where he, at present, is working as a Reader. He has been writing on different aspects of Indology from the Vedic Literature onwards. Two of his important books are "A history of Vedic Literature" and "A New Approach to Some Important Aspects of Indology."

He organised and headed Post-Graduate Department of Sanskrit at Jammu and Kashmir University in 1962.

Prof. P. A. SEETHARAMAN

Unity in Diversity 120

Mr. P. A. Seetharaman was born in 1934 at Pallassana, Palghat District of the Kerala State. He obtained his M. Sc. from Bombay University and became Jyotisha Vachaspati from Kerala Jotisha Vishwa Vidyalay. He then joined as Lecturer in Chemistry, New College Madras on 15. 1. 1958 ; became Head of the Department and Professor on 17. 6. 1964 ; became Post graduate Professor and Chief Professor of Chemistry on

1. 9. 1972 and continue as such since then.

He visited U. S. A. in 1967—68 under Fulbright Scheme.

He has published many papers in chemistry and Astrology and is practising astrology for last 25 years.

MR. WIESLAW KNOWALEWICZ

A New Interpretation of Samkhyakarika 124

Mr. Kowalewicz was born in 1955 in Warsaw, Poland. In 1980, he completed his philosophical studies at Academy of Catholic Theology in Warsaw receiving M.A. He was student of Professor L. Cyboran. His subject of interest is classical Samkhya and Yoga Philosophies. He is now continuing his researches at Benaras Hindu University at the Department of Pilosophy.

Dr. K. KRISHNAMOORTHY

Anubhava of Advaita According to Sankara 129

Dr. Krishnamoorthy was born in 1923. He is an M A and Ph.D. from Karnataka University, Dharwad, and is, at present Professor and Head of the Department of Sanskrit of the same University.

He is the author of several books, and recipient of several State and National Awards including President's Certificate of Honour (1978) and State Sahitya Academy Awards in 1969 and 1973 respectively. He is also member of several learned bodies. He has over 200 research papers published in various journals.

DR. S. C. BANERJI

Salvation According to Indian Philosophy 135

Dr. Suresh Chandra Banerji was born in 1917 and obtained his

M.A. in 1939 from Dhaka University, Now in Bangladesh, and Ph. D. in 1951 from the University of Calcutta. He retired from W. B. Senior Educational Service. He is the author of several books and articles, the important ones being "Dharma-sutras", "A Glossary of Smriti Literature", "Cultural Heritage of Kashmir", etc.

He was awarded the Rabindra Memorial Prize in 1963-64 and is a member of many learned bodies.

DR. YAJAN VEER

The Theory of Word-Essence 146

Dr. Yajan Veer was born in 1949 in the Jat family of warriors. He received his Honours in Sanskrit from Gurukul Jhajjar. He also did his Honours in English from Kurukshetra University and did his M.A. in 1973 and Ph. D. in 1977 from Punjab University, Chandigarh.

He is now teaching in Department of Sanskrit at Maharshi Dayanand University at Rohtak since 1978. He is the author of two books: "The Language of the Atharva-Veda" and "Sanskrit Vyakarana Ki Ruparekha" besides twenty research papers published in reputed journals.

DR. PRANABANANDA JASH

Concept of Bhakti in Vaisnavism 150

Pranabananda Jash, born in 1943, was a student of Visva Bharati, Shantiniketan (India) wherefrom he received his Post-Graduate degree in Ancient Indian History and Culture in 1966. He was a research scholar at the same University for four years and earned the degree of Doctor of Philosophy on presentation of the thesis entitled Saivism from the early Pauranic and Epigraphical Sources. He makes himself known to the scholarly

world of Indological studies by the two important publications on the "History of Saivism" (1974) and "History and Evolution of Vaisnavism in Eastern India" (1982). He also contributed to several volumes on various aspects of Indian culture in ancient times. In 1980, he travelled in Canada and U.S.A. and participated in seminars and conferences, organised by different universities.

Author of a number of research papers, Pranabananda, is, at present, attached to the Department of Ancient Indian History, Culture & Archaeology. He is also the Upadyaksha (Vice-Principal) of Vidya-Bhavana (Faculty of Humanities) since 1978.

DR. V. S. KAMBI

Basava's Navya-Kayaka Pranali 157

Dr. V. S. Kambi is the first recipient of Ph. D. Degree in Virasaivism from Karnataka University, Dharwad. He was also awarded the Gurusiddha Prabhudeva's Gold Medal for his Ph. D. Dissertation.

He is at present a lecturer at the Institute of Kannada Studies of the Karnataka University, teaching Ethics, Metaphysics, Philosophy of religions and Yoga Philosophy.

He is also a member of many learned bodies and has worked in the translation scheme of Sunyasampadane into English during 1967-1973. He also edited Virasaiva Literature for six years and contributed many papers to research journals. He is at present working on "Saivism, Shaktism and other religions of India".

MA YOGASHAKTI SARASWATI

Am I Destined to Die ? 171

Ma Yogashakti Saraswati was born on 6th April, 1927 in the holy city of Benaras. She contributed to the society as a distin-

guished educationist and political reformer. In 1955, she founded a College for Girls in Chapra, Bihar and served there as the Principal of the College for six years. She also founded the Annie Besant Lodge of the Theosophical Society of which she is a life member.

Mataji preaches Yogic knowledge to people here and abroad and uses this for psychosomatic ailments.

She views with equal vision, the various paths of Yoga, Bhakti, Karma and Gyana, since the ultimate goal is one. Follow any path whatever, consistently and with utmost devotion, says Mataji, but keep the goal firmly in view. Her mission of life is to teach people towards self-realization, spiritual knowledge and truth.

Educator, reformer, philosopher—Mataji is all of these. She has founded Ashrams in many places in India, as well as in England and America. She is the author of numerous books and articles on Yoga and related subjects.

Combining personal dynamics with practical psychology, Yogic wisdom and great simplicity, Ma Yogashakti Saraswati is a source of great strength and inspiration.

Dr. S. K. SHARMA

Yoga—Its Significance in Varied Aspects 176

Dr. S. K. Sharma was born in 1935 and passed his B. A. in 1955 from D. A. N. College, Jullundhar and M. A. in 1958 from P. S. University, Jullundhar. He also wrote a thesis with the title "Tilakamanjari of Bhanapata—A Critical and Cultural Study."

Dr. R. K. MISHRA

The Living State : The New Revolution in Biology 179

Dr. R. K. Mishra is at the All India Institute of Medical Sciences. He is actively working in the field of Biosciences

and is working on quantum electrodynamics to evolve a cohesive theory of the dynamic structure of human body.

Dr. SAMARENDRA SARAF

The Hindu Astrology :

A Science, A Pseudo-Science or an Art ? 184

Dr. Samarendra Saraf is presently working as a Reader in Anthropology at the University of Saugar from where he earned his M.A. (1959), LL.B. (1957) and Ph.D. (1971). In 1965, he participated in the International Development Seminar at the East-West Centre, Honolulu, Hawaii. In 1973 he, co-chaired a session at the IXth International Congress of Anthropological and Ethological Sciences held in Chicago and, later co-edited two volumes of World Anthropology. His publications include several research papers, in national and international journals, on Hindu ritual idiom and sociology of religion and communication.

Prof. KIRTI SWAROOP RAWAT

A Case Suggestive of Rebirth 202

Prof. Rawat obtained his M.A. in Philosophy and also M.A. in sociology both from the University of Rajasthan in 1959 and 1961 respectively.

He is the Director of the Research Institute of Parapsychology at Beawar, India and is actively engaged in Parapsychological researches for last 16 years.

He is the author of a book on this subject and has published about 150 articles in many magazines and research journals.

PROF. B. V. KRISHNA MURTHY

Hypnosis and Yoga 208

Professor B. V. Krishna Murthy, born in 1924, obtained the

B. E. Degree in Mechanical Engineering from Mysore University in 1947 and D. I. I. Sc. from Indian Institute of Sciences, Bangalore in 1955, which is equivalent of Master's Degree in Engineering.

He has worked in various capacities in various places. He is now the Principal of Sri Dharmasthala Manjunatheshwara College of Engineering & Tech., Dharwad. He visited the U.K. and the U.S.A. in 1982.

His current interests are Yoga, Philosophy and Meditation and he has written several articles on various occult subjects.

Dr. NATAVAR JHA

Omkara Civilisation 215

Dr. Natavar Jha is the Vice-Principal of Kendriya Vidyalaya at Jamālpur, Monghyr in Bihar. He obtained Ph.D. for his thesis on "Stories, dialogues and metaphors in the most prominent Upanishads". He is writing another thesis to establish that Sindhu-Valley civilisation was in fact not different from the Vedic Civilisation. He promises to contribute a great deal in interpreting the ancient Indian History.

YOGIRAJ MANOHAR HARKARE

Par-Kaya-Pravesh 245

A Yogi of the Narvikalpa Samadhi Stage, is known to every spiritual Indian. This 71 years, old young Yogi (14. 1. 1914) has attained the state after nine years of arduous sadhana at Paoni in Bhandara Distt. of Vidarbha. Yogiraj Manohar Harkare (known as Rev. K·kaji) has written several books, all based on practical experiences. These books have the unique quality of being totally scientifically explained and are appealing to the learneds of the country.

Rev. Kakaji was a Naib Tahsildar, Principal B. Ed. College, a former founder of a High School. This great Yogi is a Bachelor of Five Arts, M. A. in music, Bachelor in science. Rev. Kakaji excels in classical Music and has written a book (yet to be published), "Sangeet-Se-Samadhi".

Rev. Kakaji is the founder President of the famous institution known as "Vaidik Vishwa", where he has been working for a socio-spiritual cause for last 18 years. Vaidik Vishwa, have branches all over India.

SHRI SANTOSH CHATTOPADHYAYA (VERGOB)

The Legend of "Gems" 254

Shri Santosh Chattopadhyaya was born on 25th January, 1933. At the very early stage of life, he was a lover of music and was the music director of many Bengali films, dramas etc. He is also a Radio Artist.

In 1952, came in proximity with the great Astrologer, Late Sadhak Sadhan Bhai. From that time he became interested in astrology. Gradually astrology became the profession of his life.

At present he is not only an astrologer but specially a Gem-Therapist also. In 1969, the "Benaras Pandit Sangha" honoured him by awarding "Jyotish Bharati" and "Jyotish Bhaskar". He had participated also in the "Astrological Seminar" in Delhi 1982, organised by BHARAT NIRMAN.

SHRI KARNIDAN SETHIA

The Medicinal Power of Gems 263

Shri Karnidan Sethia was born in 1926. He is a Sahitya-Ratna in Hindi and also an author of two books, namely, "Tantra Vidya" & "Mantra Vidya". His two other books are

under publication which are related to “Yantra Vidya” and “Mysterious Ayurvedic Experiments in Jain Tradition.”

SHRI SHYAM SUNDAR SHUKLA

Gain Real Basic Knowledge 276

Shri S. S. Shukla was born on 30th November, 1922 and obtained his master's degree in Hindi and English. He translated Srimad Bhagavad Gita into Hindi verses which was published in 1978. He writes poems and serious articles regularly.

SHRI B. K. JAGADISH CHANDRA HASSIJA

What is Tantra Philosophy and Kundalini Yoga ? 295

B. K. Jagadish Chandra Hassija was born in the year 1920 in Multan. He had religious bent of mind from his early childhood. He had special interest in Yoga. As he grew, he studied scriptures of almost all the major religions of the world and practised Yoga, observing yamas and niyamas.

After his university education, he worked as Principal of a Teachers' Training Institution.

He came in touch with Brahma Kumaris Institution in the year 1953. At that time he had very intense yearning for a union with God. As he practised the Raja Yoga system enunciated at Brahma Kumaris Institution, he got satisfaction. He resigned his job in the year 1954 and dedicated himself to the Supreme and worked for the institution.

He is presently on the Governing Body of Brahma Kumaris Institution and is also Vice president of the Raja-Yoga Education and Research Foundation.

He is also the Chief Editor of three magazines, published

monthly by the institution. These are "Purity", "World Renewal" and "Gyan Amrit". He has also written about 200 books, booklets and brochures on various themes.

He has organised many International Conferences and has been to about 45 countries on invitation for lectures.

DR. RIMUDO PANIKKAR

The Message of Yesterday's India 307

Rimudo Panikkar was born in two major religious traditions the Catholic-Christian from the side of his mother and the Hindu from the side of his father. Born in 1918, in Bracelona, Spain, he was brought up and educated in Europe, in the Universities of Bonn, Barcelona, Madrid. He earned three Doctorates, in Chemistry, Philosophy and in Theology, the last one from the Lateran University, Roma, in 1960.

He has lived half of his life in Europe, a quarter in India and the last quarter in the United States, although he continues to keep close contact with Europe and spends some months every year in India. He has proficiency in many languages, including Greek and Latin. He has written original works in six languages. He has published twenty eight books and hundreds of major articles on the Philosophy of Science, Metaphysics, Theology, Indology and Comparative Religion. His recent book "The Vedic Experience : Mantramanjari" (University of California Press), is profound, monumental, scholarly, and should be of great interest to the readers of Mantras.

Dr. panikkar has taught in many Universities : Madrid, Roma, Cambridge (Mass., U. S. A.) and Montreal. At present he is working as professor of Religious Studies at the University of California in Santa Barbara.

Dr. Panikkar is also an ordained Catholic priest. Though brought up as a Catholic in his more formative years, he also

turned, in his more adult years, to the other half of his heritage received from his father. He has learnt to look at Hinduism with great love and understanding

PROF. Dr. B. KRISHNAMURTHY

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Dr. Krishnamurthy has obtained his Ph. D. W. U. R. (USA) and Veda-Murthy and Vidya-Vachaspati. He is connected with several organisations, namely, 'Bharatiya Vidya Bhavan' Management Institute, Bombay; Divine Life Society, Rishikesh (U. P.), The Aurobindo Ashram, Pondicherry and World Union and many other such organisations.

He gave running commentary on Indian and Eastern Dances at the Commonwealth Theatre, London in 1972 during the inauguration of the Branch of the Bharatiya Vidya Bhavan (India) at London.

He has lectured at several places, here and abroad, on different aspects of the Cultural Heritage of India. He is also a Faculty Mentor of the North American Regional College of the World University Roundtable at Arizona, (U. S. A.). He also addressed the Gujarat University Vedic Seminar in May 1983 at Ahmedabad, India.

PT. VALLABHESH DIVAKAR

Dream and its Implications 347

Pt. Divakar was born in Rajasthan in traditional Brahmin family engaged in learning of Sanskrit. Philosophy and Indology on the one hand, and Astrology and Karma Kanda on the other. Because of this background, Shri Divakar became

pundit of these subjects in his childhood, without going to any modern School or College. He also entered the field of literature and came to be known as Poet of high repute. He has published books in Hindi entitled "Nai Vani", "Main Geet Sunata Jawoonga", and "Main Ekala Nahin Chlaonga". Later on, he also took composing songs in films but of religious nature. Pt. Divakar believes in practice rather than preaching and by his constant Sadhana, has become a future-teller and spiritual guide of countrywide fame.

